



**A. DEFENCE**  
OF THE TRVE AND CA-  
tholike doctrine of the sacra-  
ment of the body and bloud  
of our sauiour CHRIST, with

a confutation of sundry errors  
concernyng the same, geu-  
ned and stablished vpon God-  
des holy woorde, & approued  
by the consent of the moſte an-  
cient doctors of the Church.  
Made by the moſte Reuerende  
father in GOD

THOMAS ARCHEBYSHOP  
of Lanterbury, Primate of all  
ENGLANDE  
and Metropolitane.



Yt ys the ſpīrite that giue th lyfe, the  
fleſhe profiteth nothinge .Ioannis.6.



*This booke is deuided into fve partes.*

**The fyrst** is of the true and catholyke doctrine,  
and vse of the sacrament of the body and blud  
of our saulour **CHRISTE.**

**The seconde** is agaynst the errour of Transub-  
stantiation.

**The thyrde** teacheth the maner howe **CHRIST**  
is p̄sent in his holy supper.

**The fowerth** is of the eatynge and drynkynge of  
the body and blud of our Sautour **CHRIST.**

**The fyft booke** is of the oblation and sacrifice  
of our Sautour **CHRIST.**



# A PREFACE TO THE

READER:



VR SAVIO VR CHRIST

Jesus, accordyng to the wyll  
of hys eternall father, when  
the tyme therto was fully cō-  
plished, takig our nature bp-  
pon him, cam into this world  
frome the high thzone of hys

Father, to declare vnto miserable sinners, good  
newes, to heale them that wer syck, to make the  
blind to see, the deaf to hear, & the domb to speke,  
to set prissoners at libertee, to shew that the tyme  
of grace & mercy was come, to giue light to them  
that wer in darknes and in the shadow of death,  
and to preach and geue pardō and ful remission  
of sinne to all his elected. And to persourne the  
same, he made a sacrifice & oblacion of his owne  
body vpon the crosse, whiche was a ful redemp-  
tion, satisfaction & propitiation for the sinnes of  
þ whole world. And to cōmend this his sacrifice  
vnto al his faithful people, and to confirm their  
faith & hope of eternall saluacion in the same, he  
hath ordeined a perpetual memory of his said sa-  
crifice, daily to be vled in the Church to his per-  
petual laud & praise, & to our singuler comfort &  
cōsolacion, That is to saye, þ celebracion of hys  
holy supper, wherein he doth not cesse to giue him-  
selfe with al his benefites to all those that duely  
receiue the same supper, accordyng to his blessed  
ordinance. But the Romish Antichrist, to deface

\*.ii.

thys



this great benefite of Chyſte, hath taught that  
 his ſacrifice vpon y<sup>e</sup> croſſe is not ſufficient here-  
 vnto, without an other ſacrifice deuſed by him,  
 and made by the p<sup>r</sup>ieſt, o<sup>r</sup> els without Indulge-  
 ces, Beades, Pardons, Pylgremages, and ſuch  
 other pelfray, to ſupply Chyſtes imperfection.  
 And that chyſten people can not apply to them-  
 ſelues the benefites of Chyſtes paſſion, but that  
 the ſame is in the diſtribution of the byſhop of  
 Rome, o<sup>r</sup> els that by Chyſte we haue no full re-  
 miſſion, but be deliuered onely from ſynne, and  
 yet remayneth temporalle payne in Purgatorie  
 due fo<sup>r</sup> the ſame, to be remitted after this lyfe by  
 the Romiſhe Antichyſte and his miniſters, who  
 take vpon them to do fo<sup>r</sup> vs, that thyng, whiche  
 Chyſt either would not, o<sup>r</sup> could not do. O hey-  
 nous blaſphemy and moſte deteſtable iniurye a-  
 gainſt Chyſte. O wycked abhominacion in the  
 tēple of God, O pryde intolerable of Antichyſt,  
 & moſt manifeſt token of the ſonne of perdition,  
 extollynge hym ſelfe aboue God, & with Lucifer  
 exaltynge his ſeate & power aboue the thzone of  
 God. Fo<sup>r</sup> he that taketh vpo<sup>n</sup> him to ſupply that  
 thyng whiche he p<sup>r</sup>etendeth to bee vnperfecte in  
 Chyſt, muſt nedes make him ſelfe aboue Chyſt,  
 and ſo very Antichyſt. Fo<sup>r</sup> what is this els, but  
 to be agaynſt Chyſt, & to brynge hym in cōtempt:  
 as one that either fo<sup>r</sup> lacke of charitee wold not,  
 o<sup>r</sup> fo<sup>r</sup> lacke of power he coulde not, with all his  
 bloudſheadynge and deathe cleerely deliuer his  
 ſaythfull, and gyue them full remiſſion of their  
 ſynnes



TO THE READER.

synnes, but that the full perfectiō therof must be  
 had at the hādes of Antichrist of Rome & his mi-  
 nisters: What mā of knowlege & zeale to Gods  
 honoz can with dye eies se this iniury to Christ,  
 and loke vpon the state of religion brought in by  
 the Papistes, perceiuyng the true sence of Gods  
 wooꝛde subuerted by false gloses of mans deu-  
 syng, the true christen religion tourned into cer-  
 tayne hypocritical & superstitious sectes, the peo-  
 ple praiyng with their mouthes, & hearyng with  
 their eares they wist not what, & so ignorant in  
 Gods woꝛde, that they could not discerne hypo-  
 crisy & superstition from true & sincere religion:  
 This was of late yeres the face of religion with  
 in this realme of Englande, & yet remayneth in  
 dyuers realmes. But thanks bee to almightye  
 God & to the kynges maiestie, with his father, a  
 prince of most famous memory, y<sup>e</sup> superstitious  
 sectes of Monkes & Fryers (that were in this  
 Realme) be cleane taken away, the scripture is  
 restozed vnto the proper & true vnderstandyng,  
 the people may daily reade & here Gods heauen-  
 ly woꝛde, & praye in theyꝛ owne language which  
 they vnderstād, so that their heartes & mouthes  
 may go together, and be none of those people of  
 whom Christ complayned, sayyng: These peo-  
 ple honour me with theyꝛ lippes, but their her-  
 tes be farre from me. Thanks be to God many  
 corrupt weedes bee plucked vppe, whiche were  
 wonte to rotte the flocke of Christ, and to let the  
 growyng of the Lordes haruest.

Matth. 23

\* ill

But



But what availeth it to take away beades, par-  
 dōs, pilgremages, and suche other lyke Popery  
 so long as. ii. chief rootes remain unpulled by:  
 wherof so long as thei remain, wil spring agayn  
 al former impedimentes of the Lords harvest, &  
 corruption of his flock. The rest is but branches  
 and leaues, the cutting away wherof, is but like  
 toppyng and loppyn of a tree, or cutting down  
 of weedes, leuyn the body stādyng, & the rootes  
 in the ground, but the very body of the tree, or  
 rather the rootes of the weedes, is the Popish do-  
 ctrine of Transubstātiatiō of the real presence  
 of Chyistes fleshe and bloud in the sacrament of  
 the aultare (as they call it) and of the sacrifice &  
 oblation of Chyist made by the priest, for the sal-  
 uation of the quicke and the dead. Which rootes  
 if thei be suffered to grow in the Lords vineyard,  
 they wyl ouerspread all the ground agayn, with  
 the old errors & superstitions. These iniuries  
 to Chyist be so intollerable, that no chrystia heart  
 can willyngly beare theim. Wherfore seing that  
 many haue set to their hands, & whetted their to-  
 les, to pluck by þ weedes, & to cut downe þ tree of  
 errour, I not knowyng otherwise how to excuse  
 my selfe at the last daie, haue in this booke set to  
 my hand and axe with the rest, to cut downe this  
 tree, and to plucke by the weedes and plantes by  
 the rootes, which our heuenly Father neuer plā-  
 ted, but were grafted and sown in his vineyard  
 by his aduersary the dyuell, and Antichyiste his  
 minister. The Lord grant, that this my trauaile  
 and

TO THE READER.

and labour in his vineyarde, be not in bayn, but that it may prosper and byng forth good frutes to his honoz and gloz. For whan I see his vineyard ouergrowen with thoznes, byambles, & weeds, I know that euerlastyng wo appertayneth vnto me, if I holde my peace, and put not to my handes & tong, to labour in purgynge his vineyard. God I take to witnes (who seeth the hart of al men thughly vnto the bottom) that I take this labour for none other consideration, but for the gloz of his name, & the discharge of my due tie, and the zeale that I beare toward the flock of Christ. I knowe in what office god hath placed me, & to what purpose, that is to say, to set forth his word truly vnto his people, to the uttermost of my power, without respect of pson, or regarde of thyng in the world, but of hym alone. I know what accompt I shall make to him hereof at the last day, whā euery mā shall answere for his vocation, and receiue for the same good or pl, acording as he hath done. I knowe how Antichriste hath obscured the gloz of God, & the true knowledge of his word, ouercastyng the same with mystes and cloudes of errour and ignorance, thorough false gloses and interpretations. It pitieth me to see the symple and hungrye flocke of Christ ledde into corrupt pastures, to bee caried blyndfeld, they know not whether, and to be fed with poyson in the stede of holsome meates. And moued by the due tie, office and place, wher vnto it hath pleased God to call me, I geue war

nyng



T O T H E R E A D E R .

tyng in his name vnto all that pprofesse Chyſte  
 that they flee far fro Babilon, if they wyl ſaue  
 their ſoules, & to beware of that great harlot, ſhe  
 is to ſaye, the peſtiferous ſea of Rome, that ſhe  
 make you not dronke with her pleaſaunt wyne.  
 Truſt not her ſweete promiſes, nor bankette not  
 with her, for in ſteede of wine ſhe wyl gyue you  
 ſower dregges, and for meate ſhe will feede you  
 with rank poiſon. But come to our redemer and  
 ſauiour Chyſte, who reſreſheth all that trewely  
 come vnto hym, be their anguiſhe and heupnes  
 neuer ſo great. Geue credite vnto hym, in whole  
 mouthe was neuer found gyle, nor vntruth. By  
 hym you ſhalbe clerely delyuered from all your  
 diſeaſes, of hym you ſhall haue ful remiſſion A  
 pena & a culpa, hee it is that feedeth conynual-  
 ly all that belong vnto hym, with his owne fleſh  
 that hanged vpon the Croſſe, and gyueth them  
 drynke of the bloud, flowynge oute of his owne  
 ſyde, and maketh to ſpyngge withiu them, water  
 that floweth vnto euerlaſtyng lyfe. Lyſten not  
 to the falſe incantations, ſweete whiſperings, &  
 crafty iuglynges of the ſubtyl Papiſtes, where-  
 with they haue this many yeares deluded and  
 bewitched the world, but harken to Chyſt, giue  
 eare vnto his wordes, which ſhall leade you the  
 ryghte way vnto euerlaſtyng lyfe, there  
 with hym to lyue euer as heyes  
 of his kyngdome.

A M E N.

THE FIRST BOKE IS OF  
**THE TRVE AND CATHO-**  
**LIKE DOCTRINE AND VSE OF**  
**the sacrament of the bodp and bloud**  
**of our saulour CHRIST.**



HE SVPPER OF THE  
 Lozde, otherwylse called Chap 1.  
 The holy Communion of  
 Sacrament of the bodpe *The abuse*  
 and bloud of oure saulour *of the Loz*  
 Chzist, hath been of many *des supper*  
 men, and by sondy wayes  
 verpe mucche abused, but  
 specially within these lilt.

of fyue hundzeth peares. Of some it hath been  
 vled as a sacrifice propiciatozpe for synne, and  
 otherwylse superstitiously, farre from the entent  
 that CHRIST dyd fyrst ordayne the same at the  
 begynnyng, doyng there in great wronge and  
 insurp to his death and passion. And of other  
 som it hath been veri lightly esteemed, or rather  
 contemned and dispised, as a thyng of small or  
 of none effecte. And thus betwene both the par-  
 tyes hath been mucche variance and contencion  
 in diuers places of Chzistendome. Therfoze to  
 the intent that this holy Sacrament of Lozdes  
 supper, may hereafter neither of the one partie  
 bee contemned or lightly esteemed, noz of the o-  
 ther partie be abused to any other purpose, than

A.i.

Chzist



# THE TRVE DOCTRINE AND VSE

Christ himselfe did fyrst appoynt and ordayne the same, and that so, the contention on both parties may bee quieted and ended, the mooste sure and playne waye is, to cleave vnto holy scripture. For herein whatsoeuer is found, must be taken for a most sure ground and an infallible truth, and whatsoeuer can not be grounded vpon the same (touchyng our sayth) is mannes deuise, chaungeable and vncertaine. And therfore here are sette furth the very wordes, that Christ himselfe and his Apostle saint Paule spake, both of the eatyng and drinkyng of CHRISTES body and bloud, and also of the eatyng and drinkyng of the sacrament of the same.

Chap. 2.

The eatyng of the body of Christ.

Ihon. 6.

FIRST as concernyng the eatyng of the body and drinkyng of the bloud of our saviour Christ, he speaketh himselfe in the sixt chapter of saint Ihon in this wyse.

Veryly verily I saie vnto you, except you eate the fleshe of the sonne of man and drinke his bloud, you haue no life in you. Who so eateth my flesh and drinketh my bloud, hath eternall lyfe; and I will rayse hym vp at the laste daye. For my fleshe is very meate, and my bloud is very drinke. He that eateth my fleshe and drinketh my bloude dwelleth in

in me, and I in him. As the luyngge fa-  
ther hath sent me, and I lue by the fa-  
ther, even so he that eateth me, shall lue  
by me. This ys the breade whiche  
came doune from heauen. Not as  
your fathers dyd eate Manna, and ar  
dead. He that eateth this breade, shall lue  
for euer.

Of these woordes of Chyiste it is playne and  
manysfeste, that the eatyng of Chyistes fleshe and  
drynkynge of his bloud, is not lyke to the ea-  
tyng and drynkynge of other meates and dryn-  
kes. For although without meate and drynke  
man canne not lue, yet it foloweth not that he  
that eateth and drynketh, shall lue for euer.  
But as touchyng this meate and drynke of the  
body and bloud of CHRIST, it is true, bothe he  
that eateth & drynketh theim, hath everlastyng  
life, and also he that eateth and drynketh theim  
not, hath not everlastyng lyfe. For to eate that  
meate & drynke that drynke, is to dwell in Chyist  
and to haue Chyist dwellynge in hym.

And therfore no mā can say or thynke, that he  
eateth the body of Chyist or drynketh his bloud,  
excepte he dwelleth in Chyiste, and hath Chyiste  
dwellynge in hym. Thus haue ye hearde of the  
eatyng

Augusti. in  
Ioan. Tra-  
ctat. 26.

Eodem  
tract.

Aug. de Ci-  
uitate. Lib.  
21. cap. 25.

A. II.

eatyng



THE TRVE DOCTRINE AND VSE  
eatynge and drynkyng of the verye fleshe and  
bloud of our saviour Chyste.

Chapt. 3.

The eating  
of the sa-  
cramente  
of his bo-  
dy.

Nowe as touchynge the sacramentes of the  
same, our saviour Chyste did institute them in  
breade and wine at his laste supper, whiche hee  
had with his apostels the night before his death,  
At whych tyme (as saynct Mathew sayth)

Mat. 16.

When they were eatyng, Iesus toke  
breade, and when hee had geuen than-  
kes, he brake it, gaue it to his disciples, and  
sayd: Take, eate, this is my body. And  
hee toke the cup, and when hee had ge-  
uen thanks, he gaue it to them, sayng:  
Drynke ye al of this, for this is my blud  
of the newe testamente, that is shed for  
many, for the remission of sinnes. But  
I say vnto you, I will not drynk hens  
forth of this frute of the vyne, vntill that  
day, when I shall drynke it newe with  
you in my fathers kyngdome.

This thyng is reherled also of sainct Marke  
in these woordes.

Mar. 14.

As they dyd eate, Iesus tooke bread,  
and when he had blessed, hee brake it,  
and

and gaue it to them, and sayde: Take, eate, this is my body: And takyng the cuppe, when he had geuen thankes, hee gaue it to theym, and they all dranke of it. And he sayd to them: This is my bloud of the newe testament, which is shed for many. Verily I saie vnto you, I will drynke no more of the frute of the vyne, vntyl that daie that I drinke it newe in the kyngdome of God.

The Euangelist S. Luke uttereth this matter on this wyse.

When the howre was come, he sat Luc. 22.  
down, and the .xii. apostles with hym.  
And he sayd vnto them: I haue greatly desired to eate this pascha with you before I suffre. For I saie vnto you: Henceforth I wil not eat of it any more, vntyll it be fulfilled in the kyngdome of god. And hee toke the cup and gaue thankes, and sayde: Take this, and dyuide it among you. For I sai vnto you: I wil not drinke of the frute of the vyne, vntill the kyngdom of God com. And  
A. iii.hee



THE TRVE DOCTRINE AND VSE

he toke bread, and when he had geuen  
thankes, hee brake it and gaue it vnto  
them, sayeng: This is my body, whiche  
is geuen for you. This dooe in re-  
memb:ance of me. Likewise also whā  
he had supped, he toke the cup, sayng:  
This cup is the new testament in my blood,  
whiche is shedde for you.

Hytherto you haue heard all that the Euan-  
gelistes declare, that Christ spake or dyd at hys  
laste supper, concernyng the institution of the  
Cōmunion and sacrament of his body & blood.  
Nowe you shall heare what saint Paule sayth  
cōcernyng the same, in the tenth chapter of the  
first to the Corinthians, where he writeth thus.

1. Cor. 10. Is not the cup of blessing, whiche  
wee blesse, a cōmunion of the bloude of  
Christ? Is not the bread which we break,  
a communion of the bodye of Christ?  
For we beynge many, are one breade and  
one body. For we all are partakers of  
one bread and of one cuppe.

And in the eleuenth he speaketh on this maner;

1. Cor. 11. That whiche I deliuered vnto you

I receaued of the Lorde: For the lord  
Jesus, the same nyght, in the which he  
was betraied, tooke bread, and whan  
he had geuen thankes, he brake it, and  
sayde: Take, eate, this is my bodye,  
whiche is broken for you. Doo this in  
remembrance of me. Likewise also he  
toke the cup, whan supper was doone,  
sayng: This cuppe is the newe testa-  
ment in my bloude. Doo this as often  
as you drinke it, in remembrance of me.  
For as often as you shal eat this bread  
and drinke this cuppe, shewe forth the  
Lordes death tyll he come. Wherefore  
who so euer shal eate of this breade or  
drynke of this cuppe vnworthily, shal  
be gyltie of the body and bloude of the  
Lord. But let a man examine him self,  
and so eate of the breade, and drynke of  
the cuppe. For hee that eateth and drin-  
keth vnworthily, eateth and drynketh  
hys owne damnation, bycause he ma-  
keth no difference of the Lordes bodye.  
For this cause manny are weake and  
sycke



THE TRVE DOCTRINE AND VSE  
lycke among you, and many do sleape.

By these woordes of Chyſte reherſed of the Euangelistes, and by the doctrine alſo of ſainct Paule (whiche he confeſſeth that he receyued of Chyſte) two thynges ſpecially are to be noted.

Chap. 4.

Chyſte  
called the  
material  
bread his  
body.

Fyſt that our ſauour Chyſt called the material bread whiche he brake, his body, & the wyne (whiche was the fruite of the vyne) his bloud.

1. Cor. 10

Mar. vi.

And yet he ſpake not this to the intent that menne ſhould thynke, that material bread is his very body, or that his very body is material bread, neither that wyne made of grapes is his very bloudde, or that his very bloudde is wyne made of Grapes, but to ſignifie vnto vs (as S. Paule ſayth) that the cuppe is a communion of Chyſtes bloud that was ſhedde for vs, and the bread is a communion of his fleſhe that was crucified for vs. So that although in the trueth of his humane nature, Chyſte bee in heauen, and ſytteth on the righte hande of God the father, yet who ſo ener eateth of that bread in the ſupper of the Lorde, accoꝝdng to Chyſtes iuſtitucion and ordinaunce, is aſſured of Chyſtes owne promyſe and teſtament, that he is a member of his bodye, and receyueth the benefytes of his paſſion, whiche he ſuffered for vs vpon the Croſſe. And lykewyſe he that drynketh of that holpe cuppe in that ſupper of the Lorde, accoꝝdng to CHRYSTES iuſtitucion, is certified by Chyſtes

Christes legacie and testament, that he is made  
partaker of the bloude of Christe, whiche was  
shed for vs. And this went sayncte Paule, when  
he saith: Is not the cuppe of blessing which we  
blesse, a Communion of the bloude of Christe?  
Is not the breade, whiche we breake, a commu-  
nion of the bodye of Christe? So that no man  
can contemne or lyghtely esteeme this holy com-  
munion, excepte he contemne also Christes bo-  
dy and bloude, and passe not whether he haue  
any felowshipp with hym or no. And of those men  
saincte Paule saith, that they eate and drynke  
their owne damnation, bycause they esteeme not  
the body of Christe.

1. Cor. 10.

1. Cor. 11.

Chap. 5.

Eupl men  
do eate the  
sacrament  
but not  
the bodye  
of Christe  
Ihon. 6.

The seconde thyng whiche may bee lerned of  
the forsayde wordes of Christe and saynt Paule  
is this: that although none eateth the bodye of  
Christe, and drynketh his bloude, but they haue  
eternall lyfe, (as appereth by the wordes before  
recited of S. Iohn) yet bothe the good and the  
bad doo eate and drynk the breade and wyne, whi-  
che bee the Sacramentes of the same. But be-  
side the Sacramentes, the good eateth euerla-  
styng lyfe, the eupl euerlastyng death. There-  
fore S. Paule sayeth: Who so euer shall eate  
of the breadd, or drynke of the cuppe of the  
Lorde vnworthly, he shall be gyltie of the bodye  
and bloude of the Lorde. Here saynt Paule  
saith not, that he that eateth the breade, or dryn-  
keth the cup of the Lorde vnworthly, eateth  
and drynketh the body and bloud of the Lorde,

1. Cor. 11.

B. i.

but



THE TRVE DOCTRINE AND VSE

but is guiltie of the body and blood of the Lord.  
 1. Cor. 11. But what he eateth and drinketh S. Paul de-  
 clareth, sayinge: He that eateth and drinketh  
 unworthily, eateth and drinketh his owne  
 damnation.

Thus is declared the summe of all that scrip-  
 ture speaketh of the eatinge and drinkinge,  
 bothe of the body and blood of Christ, and also  
 of the sacrament of the same.

Chap. 6.

These thi-  
 ges suffice  
 for a chri-  
 sten mans  
 faith con-  
 cernynge  
 this sacra-  
 ment.

AND as these thynges be most certainly true  
 bycause they be spoken by Christ hymselfe, the  
 authoꝝ of all trache, and by his holy apostle S.  
 Paule, as he receaued them of Christ, so all do-  
 ctrines contrary to the same, be most certainly  
 false and vntue, and of all christian men to bee  
 eschued, bycause they be contrary to gods word.  
 And al doctrine concernynge this matter, that is  
 moze than this, whiche is not grounded vpon  
 Goddes worde, is of no necessitee, neither ought  
 the peoples heades to be busied, oꝝ their consci-  
 ences troubled with the same. So that thynges  
 spoken and done by Christ, and written by the  
 holy Euangelistes and S. Paule, ought to suf-  
 fise the faith of chriстен people, as touchynge the  
 doctrine of the Lordes supper, and holy commu-  
 nion oꝝ sacrament of his body and bloude.

Whiche thyng beeyng well considered and  
 waied, shalbe a iust occasion to pacify and agree  
 bothe parties, as well theim that hitherto haue  
 contemned oꝝ lyghtly esteemed it, as also theim  
 which haue hitherto for lacke of knowledge oꝝ  
 other.

otherwyse, vngodly abused it.

CHRISTE ordeyned the sacrament to moue and styre all men to frendeshyp, loue, and concord, and to put away all hatred, variance and discorde, and to testifie a brotherly and vnfaigned loue betwene all theim that bee the membes of Christ: but the diuell, the enemy of Christ, and of al his membes, hath so craftily iuggled here in, that of nothyng cyleth so muche contention, as of this holy sacrament.

God graunt that al contention set aside, both the parties maye come to this holy communion with such a lyuely faith in Christe, and suche an vnfaigned loue to all Christes membes, that as they carnally eate with their mouthe this sacramentall bzead and drynke the wyne, so spiritually they maye eate and drynke the verpe fleshe and bloude of Christe, whypche is in heauen, and sitteth on the right hande of his father. And that fynally by his meanes, they may enioy with him the gloze and kyngdome of heauen. Amen.

Altho in this treatie of the sacramente of the body and bloud of our sauour Christe, I haue already sufficiently declared the institution and meanynge of the same, accordynge to the verpe wordes of the gospel and of saint Paule, yet it shall not bee in vayne somewhat more at large to declare the same, accordynge to the mynde, as well of holy scripture, as of olde auncient authors, and that so sincerely and plainly, without doubtes, ambiguities, or vayne questions, that

Chap. 7.

The sacrament whiche was ordeyned to make loue & concord, is turned into the occasion of variance & discorde.

Chap. 8.



THE TRVE DOCTRINE AND VSE  
the very simple and vnderstanded people, may easily  
vnderstande the same, and be edified thereby.

And this by Goddes grace is myne onely in-  
tent and desyre, that the flocke of Christ disper-  
sed in this realme (among whom I am appoin-  
ted a speciall pastour) maye no longer lacke the  
commoditee and fruite, which springeth of this  
heauenly knowledge. For the more cleerely it is  
vnderstande, the more sweetenes, fruit, comforte,  
and edification it byngeth to the godlye resea-  
ners there of. And to the cleere vnderstandynge  
of this sacramente, dyuers thynges muste bee  
considered.

Chap. 2.

The spiri-  
tual hun-  
ger & thirst  
of the soule  
ephe. 2.  
Rom. 3.

FIRST, that as all men of theym selues bee  
synners, and thorough synne bee in Goddes  
wrathe, banished far away fro hym, condemned  
to hell and everlastyng damnation, and none is  
clearely innocent, but Christ alone: so every  
soule inspired by God, is desyrous to be deliue-  
red from synne and hell, and to obteyne at God-  
des handes, mercy, fauour, ryghtuousnes, and  
everlastyng saluation.

And this earnestte and greate desyre, is called  
in scripture, The hunger and thirst of the soule:  
with whiche kynde of hunger Dauid was ta-  
ken, whanne he sayde: As an harte longeth for  
springes of water, so doth my soule longe for the  
God. My soule hath thirsted after God, who  
is the well of lyfe My soule thirsteth for the, my  
fleshe wytheth for the.

And this hunger the seely poore synfull soule

is dyed into by means of the same, that the  
 flesh be the body of Christ, the  
 terror of Gods indignation, and the horror  
 of death and cruel punishment. Rom. 4.  
 Rom. 7.

And when the flesh is thus separated  
 for her offences, by full and accurate of the  
 lawe, and thus damnation is ever the more  
 etes, than in the great vicer. The soule being  
 pressed with heinous sorrow, seeketh for some  
 comfort, and of which some comfort for her  
 cable and sorrowful estate. And this is the  
 her damnable condition, and great sorrow of  
 freshing, is the spirituall hunger of the soule.  
 Rom. 8.

And who so ever hath this godly hunger, is  
 blessed of God, and shall have meat and drink  
 ynough, as Christ himselfe sayd. Blessed be they  
 that hunger and thirst for righteousness, for they  
 shall be filled full. And on the other side, they that  
 see not theyr owne sinfull and damnable estate,  
 but thinke they in selves holpe ynough, and in  
 good case and condition ynough, as they have  
 no spirituall hunger, so shall they not be fed of  
 God with any spirituall food. For as laughter  
 god feedeth them that be hungry, so doth he send  
 away empty all that be not hungry. Luc. 11.

But this hunger and thirst is not easily per-  
 ceived of the carnall man. For when he heareth  
 the holy ghoste speake of meat and drink, his  
 mynde is by and by in the kitchen and butchery,  
 and he thinketh upon his dishes and pottes,  
 his mouthe and his belly.



7

4. 1102

• १. मा. ३३

2.5000

3160. 4.

22

כב

• 2. (17th)

304.4.22

2

4,391

1921

11. 81

**D281we**

by the which they made some dyspnyng with the  
mouth, unto an other kinde of dyspnyng wherof  
they knew not, and unto an other kinde of thir-  
stinge wherwith as yet they were not accompa-  
ned. Also when our saviour Christ sayde by that  
someth to me, shall not hunger, and he that be-  
leueth on me shall neuer be thirstie. he gaue  
them a plaine warthe woide, that there was an  
other kinde of meat and drinke, then that wher-  
with he fed them at another syde of the water, &  
an other kinde of hungering and thyrsting, then  
was the hungeringe and thyrstinge of the soule.  
By these wordes therfore he dyde the people to  
vnderstande another kinde of eating and dyn-  
kyng, of hungering and thyrsting, then that  
whiche belongeth onely for the preseruation of  
tempozall lyfe.

John. 6

Ed. 100E

Chap. 10

The spiri-  
tual foode  
of the soule.

Nowe then as the thing that comforteth the  
body, is called meat and drinke, of a lyke sort the  
scripture calleth the same thing that comforteth  
the soule, meate and drinke.

Wherfore as he hath fore in the fyrste note  
declared the hangre and thyrstinge of the soule,  
so is it now secondely to be noted, what is the  
meate, drinke and foode of the soule.

The meate, drinke, foode and refreshing of the  
soule, is our saviour Christ, as he said him selfe.

Come vnto me all you that are weary and be-  
laden, and I wyl restre the you. And whan ye  
manne bee dyde (saythe hee) lette hym come to  
me and drinke. He that beleueth in me, shal  
des.

Math. 11.

John. 7.



8 THE TRVE DOCTRINE AND VSE

3 John. 6. 33 And I am the bread of lyfe (saith the Chyriste) hee  
 33 that cometh to me, shall not bee hungry: and he  
 33 that believeth in me, shall never be thyrst. For as  
 33 meate and drynke do comforte the hungry bo-  
 dy: so doeth the death of Chyristes body and the  
 shedding of his blood comforte the soule, when  
 she is after her sorte, hungry. What thyng is it  
 that comforteth and nourisheth the body? For  
 sooth meate and drynke. By what names than  
 shall we call the body and bloude of our saulour  
 Chyriste (whiche doo comforte and nourish the  
 hungry soule) but by the names of meate and  
 drynke? And this similitude caused our saulour  
 3 John. 6. 33 to saye: My fleshe is very meate, and my bloude  
 33 is very drynke. For there is no kynde of meate  
 that is comfortable to the soule, but onely the  
 deache of Chyristes blessed body: nor no kynde of  
 drynke, that can quench her thyrst, but only the  
 bloud sheddingge of our saulour Chyriste, whiche  
 was shed for her offences.  
 For as there is a carnall generation, and a car-  
 nall feeding and nourishment, so is there also a  
 spirituall generation, and a spirituall feeding.  
 And as every man by carnal generation of fa-  
 ther and mother, is carnally begotten and borne  
 into this mortall lyfe, so is every good chrystian  
 spiritually borne by Chyriste into eternall lyfe.  
 And as every man is carnally fedde and nou-  
 rished in his bodye by meate & drynke, even so is  
 every good chrystian man spiritually fedde and  
 nourished

nourished in his soule by the fleshe and bloud of  
our sauour Christe. And as the body lyueth by meate and drynke;  
and therby increaseth and groweth to a poyse  
habe vnto a perfect man (whycher thyng experie  
ente teacheth vs) so the soule lyueth by Christe  
hym selfe, by putte saythe eatyng his fleshe and  
drynkyng his bloude. And this Christe hym selfe  
teacheth vs in the sicte of John, sayng: Verily  
» verily I saye vnto you, except ye eate the fleshe  
» of the sonne of man, and drynke his bloud, you  
» haue no life in you. Who so eateth my fleshe and  
» drynketh my bloude, hath eternall yfe, and I wil raise  
» hym vp at the laste day: For my fleshe is very meate,  
» and my bloud is very drynke. He that eateth my  
» fleshe & drynketh my bloude dwelleth in me, and  
» I in him. As the liuyng father hath sent me, and  
» I liue by the father, even so He that eateth me, shal  
liue by me. And this S. Paule confessed of hym  
» selfe, saynge: That I haue yfe, I haue it by  
» fayth in the sonne of God. And now it is not I  
» that liue, but Christe lyueth in me.

The thirde thyng to be noted is this, that al  
though our sauour Christe resemblith his fleshe  
and bloud to meate & drynke, yet he farre passeth  
and excelleth all corporall meates and drynkes.  
For although corporall meates and drynkes do  
nourishe and continue our life here in this world;  
yet they begyn not our lyfe. For the begynnyng  
of our lyfe, we haue of our fathers and mothers  
and the meate, after we be begotten, dooth feede

Chap. 11

Christe far  
excelleth  
all corpo  
rall foode.

C. i.

and



And most precious food for a time;  
 But our saviour Christ is both the first begin-  
 ning of our spiritual life (who first begetteth vs  
 by the Father) and also afterwarde he is  
 our lively food and nourishment. And  
 as bread and wine both feede and no-  
 rish the body of our bodies, but Christ is the true and  
 perfect nourishment both of body and soule. And  
 besides that, bodily food preserveth the life but  
 for a time; but Christ is such a spirituall & per-  
 fect food, that he preserveth both the body & soule  
 for ever. As he said unto Martha: I am resurrec-  
 tion and life. He that beleeueth in me, althoughe  
 he dye, yet shall he live. And he that lyueth and  
 beleeueth in me, shall not dye for ever.

Cha. p. 12. Fourthly it is to be noted, that the true know-  
 ledge of these thynges, is the true knowlege of  
 Christ, and to teache these thynges, is to teache  
 Christ. And the beleuyng and feelyng of these  
 thynges, is the beleuyng and feelyng of Christe  
 in our hartes. And the more clere we see, vn-  
 derstande and beleue these thynges; the more  
 clere we see and understande Christe, and haue  
 more fully our faith and comforte in hym.

And although our carnall generation & our  
 carnall nourishment, bee knowne to all men by  
 dayely experience, and by our common senses,  
 yet this our spirituall generation and our spiri-  
 tuall nutrition, bee so obscure and hye vnto vs,  
 that we can not attayne to the true and perfecte  
 knowledge and feelyng of thepm, but only by  
 faith,

faith, whiche muste bee grounded upon Gods  
moste holy woorde and sacramentes.

AND for this consyderation our Sauioure  
Christe hath not onely sette forth these thynges  
moste playnely in his holy woorde, that we may  
heare them with our eares, but he hath also or-  
deyned one visyble sacrament of spirituall regen-  
eration in water, and an other visyble sacra-  
ment of spiritual nourishment in bread and wyne  
to the intente, that as muche as is possible for  
man, we may see Christ with our eyes, smell hym  
at our nose, taste hym with our mouthes, grope  
hym with our handes, and perceue hym with all  
our senses. for as the word of god preached, put-  
teth Christe into our eares, so likewise these ele-  
ments of water, bread and wine, toynd to gods  
word, do after a sacramental maner, put Christ in-  
to our eyes, mouthes, handes and all our senses.

And for this cause Christe ordeyned baptisme  
in water, that as surely as we se, fele, and touch  
water with our bodies, and be washed with wa-  
ter, so assuredly oughte we to beleue, whan wee  
be baptised, that Christe is verely present with  
vs, and that by hym we be newly bozne agayne  
spiritually, and washed frome our synnes, and  
grafted in the stocke of Christes owne body, and  
be apparailled, clothed, and harnesssed with hym,  
in suche wyse, that as the dyuell hath no power  
agaynst Christe, so hath he none agaynst vs, so  
long as we remayne grafted in that stocke, and  
be clothed with that apparel, and harnesssed with

C.ii.

that



THE TWELVE DOCTRINE AND USE  
that is to say. That the washing in water of  
baptisme, is as it were shewing of Christ before  
our eyes, and a sensible touchinge, feeling and  
groping of hym, to the confirmation of the in-  
ward faith, whiche we haue in hym.  
And in lyke maner Christ ordeyned the sacra-  
ment of his body and bloud in bread and wyne,  
to preache vnto vs, that as our bodies be fedde,  
nourished, and preserved with meate and drinke,  
(so as touchyng our spirituall lyfe towardes  
God) we be fed, nourished and preserved by the  
body and bloud of our saviour Christ, and also  
that he is suche a preservation vnto vs, that no-  
ther the devils of hell, nor eternall deth, nor syn,  
can be able to preuaile against vs, so long as by  
true and constant faith, we be fed and nourished  
with that meate and drinke. And for this cause  
Christe ordeined this sacrament in bread & wyne  
(whiche we eate and drinke, and be chief nutri-  
mentes of our body) to the intent, that as sure-  
ly as we see the breade and wyne with our eyes,  
smell them with our noses, touche them with  
our handes, and taste them with our mouthes, so  
assuredly ought we to beleue, that Christ is our  
spirituall lyfe and sustinance of our soules, lyke  
as the sayd bread and wyne is the foode and su-  
stinance of our bodies. And no lesse ought wee  
to doubte, that our soules be fedde and lyue by  
Christe, then that our bodies be fed and lyue by  
meate and drinke. Thus our saviour Christe,  
knowyng vs to be in this world (as it were) but  
babes

babes and weakelynges in faith, hath ordeyned sensible signes and tokes, whereby to allure and drawe vs to moze strengthe and moze constaunce in hym. So that the eatyng and drynkynge of this sacramentall breadd and wyne is as it were a shewyng of Christ befoze our eyes, a smellyng of hym with our noses, a feelyng and groppynge of hym with our handes, and an eatynge, chawpynge, digestynge and feedynge vpon hym to our spirituall strengthe and perfection.

Fiftely it is to be noted, that althoughe there be many kyndes of meates and drynkes, which feede the body, yet our sauour Christ (as many auncient authours wyte) ordeyned this sacrament of our spirituall feedynge in breade & wyne, rather than in other meates and drynks, bicause that breade and wyne doo mozte liuely repesente vnto vs the spiritual vnion and knot of al faithfull people, as wel vnto Christ, as also amonges them selfs. For lyke as breade is made of a great numbze of graynes of cozne, grounde, baken, & so toynded together, that therof is made one lofe: And an infinite numbze of grapes be pressed togyther in one vessell, and therof is made wyne, likewise is the whole multitude of true christia people spirytually toynded, fynte to Christe, and than among them selues togyther, in one faith, one baptisme, one holpe spiryte, one knotte and bonde of loue.

Sixtely, it is to be noted, that as the breade and wyne which we do eate, be tourned into our

C.iii.

fleshe

Chap. 13

Wherefore  
this sacra-  
ment was  
ordeyned  
in breade  
and wine.

Chap. 14

The unity



## THE TRVE DOCTRINE AND VISE

of Christs  
mysticall  
body.

1. Co. 10

Dionysius

2. 1. 10

3. 1. 10

4. 1. 10

5. 1. 10

6. 1. 10

7. 1. 10

8. 1. 10

9. 1. 10

10. 1. 10

11. 1. 10

12. 1. 10

13. 1. 10

14. 1. 10

15. 1. 10

16. 1. 10

17. 1. 10

18. 1. 10

19. 1. 10

20. 1. 10

fleshe and bloudde, and bee made our very fleshe  
and very blud, and be so toynd and mixed with  
our fleshe & bloud, that they bee made one whole  
body together, euen so be al faithfull christians,  
spiritually tourned into the body of Christ, and  
be so toynd vnto Christ, & also together among  
themselves, that they do make but one mystical  
body of Christe, as saint Paule saith: We bee  
one bread and one bodye, as many as bee parta-  
kers of one bread and one cuppe. And as one  
lofe is gyuen amonge many men, so that euery  
one is partaker of the same lofe: and lykewyse  
one cup of wyne is distributed vnto many per-  
sons, wherof euery one is partaker, euen so our  
sautour Christ (whose fleshe and bloud be repre-  
sented by the mysticall bread and wine in the loz-  
des supper) doeth geue hym selfe vnto all hys  
true membes, spiritually to feede them, noz ishe  
them, and to geue them continuall lyfe by hym.  
And as the braunches of a tree, oz membre of a  
body, if they be dead oz cut of, they neyther lyue,  
noz receyue any nourysment oz sustinaunce of  
the body oz tree: so lykewyse vngodly & wycked  
people, (which be cut of from Christes mysticall  
body, oz be dead membes of the same) doo not  
spiritually fede vpon Christes body & bloude, noz  
haue any lyfe, strengthe oz sustentation thereby.

Chap. 15

This Sa-  
crament  
moueth al

Seuenthly it is to be noted, that where as no  
thyng in this lyfe is moze acceptable beefore  
God, oz moze pleasaunt vnto man, than christen  
people to lyue together quietly in loue & peace,  
vnto

unitie and concoorde: this sacramente doth most  
 aptly and effectuously moue vs therevnto. For  
 when we be made all partakers of this one ta-  
 ble, what ought we to thinke, but that we bee al  
 members of one spirituall body: (wherof Christ  
 is the head) that we bee ioyned together in one  
 Christ, as a great numbze of graines of cozne be  
 ioyned together in one loofe: Surely they haue  
 very harde and stony heartes, whiche with these  
 thinges be not moued. And more cruell & unrea-  
 sonable be they then brute beastes, that can not  
 be perswaded, to bee good to their christian bre-  
 thren and neighbours (for whom Christ suffered  
 death) when in this sacrament they be put in re-  
 membzaunce, that the sonne of God bestowed  
 his life for his enemies. For we see by dayly ex-  
 perience, that eatyng and drynkynge together,  
 maketh frendes, and contynueth frendshippes.  
 Muche more than ought the table of Christe to  
 moue vs so to doo. Wylde beastes and byrdes  
 bee made gentle by geuyng theim meate and  
 drynke, why then shalde not christen men be  
 meeke and gentle wth this heauenly meate of  
 Christe: Herevnto wee bee stirred and moued  
 as well by the breade and wyne in this holy sup-  
 per, as by the woordes of holy scripture recited  
 in the same. Wherefore whose heart so euer this  
 holy Sacramente, Communion and supper of  
 Christ, will not kinde with loue vnto his neigh-  
 bours, and cause hym to put out of his heart all  
 enuie, hatred and malice, and to graue in the  
 same

me to loue  
 and frend  
 ship.

and shal  
 be made  
 gentle by  
 geuyng  
 theim  
 meate  
 and  
 drynke

Chap. 12  
 of the  
 lordes  
 supper



# THE TRVE DOCTRINE AND VSE

same all amities, friendship, and concord, he deceaueth hym selfe, yf he thinke that he hath the spiritte of Chyiste dwelling within him.

The doctrine of transubstantiation doeth cleane subuerthe our sayth in Chyiste

But all these foresaid godly admonitions, exhortacions and comfortes, doo the Papistes (as muche as lyeth in them) take away from al chysten people, by their Transubstantion.

For yf we receaue no breade nor wyne in the holy communion, than all these lessons and comfortes be gone, whiche we shulde learne and receyue by eatyng of the breade, and drynkyng of the wyne, and that phantasticall ymaginacion, giueth an occasion vtterly to subuert our whole saythe in Chyiste. For yf this sacrament bee ordained in breade and wyne (whiche be foodes for the body) to signify and declare vnto vs our spirituall foode by Chyiste, then if our corporall feeding vpon the bread and wine be but phantastical (so that there is no breade and wine there in deed to fede vpon, although they apere there to be) than it doth vs to vnderstande, that our spirituall feeding in Chyiste is also phantastical, and that in deed we feede not of hym. Which sophistrie is so diuellishe and wicked, and so muche iniurious to Chyist, that it could not come from any other person, but only from the dyuell hym selfe, and from his speciall minister Antichyiste.

Chap. 16

The spiritual etyng is with the

The eyght thyng that is to bee noted is, that this spirituall meate of Chyistis body and blud, is not receaued in the mouthe, and digested in the stomacke (as corporall meates and drynkes com

commonly bee) but it ys receaved w<sup>th</sup> a pure harte, and a syncre faythe. And the trewe eatyng and drynkynge of the sayde body and bloud of Christ, ys w<sup>th</sup> a constant and a lyuely fayth to beleue, that Christe gaue hys bodye, and shedde hys bloudde vpon the Crosse for vs, and that he dooeth so ioyne and incorporate hym self to vs, that hee is our heade, and wee his members, and fleshe of hys fleshe, and bone of hys bones, haupyng hym dwellynge in vs, and wee in hym. And herein standethe the whole effecte and strength of this sacrament. And thys faith God woorketh inwardely in our hartes by hys holy spirite, and confirmeth the same outwardly to our eares, by hearynge of his woorde: and to our other senses, by eatyng and drynkynge of the sacramentall bread and wyne in hys holy supper.

harte, not  
with the  
teethe.

What thyng then can be moze comfortable to vs, than to eat thys meate, and drynke thys drynke? Whereby Christ certifyeth vs, that we bee spiritually and trewely fedde and nourished by hym, and that we dwelle in hym, and he in vs. Can this be shewed vnto vs moze plainly, then whan he sayth hym selfe: He that eateth me, shall lyue by me? Ioan 6.

Whetfoze who so euer doth not contemne the euerlastyng lyfe, howe can he but highly esteeme this sacrament? Howe can he but imbrace it, as a sure pledge of his saluation? And whan hee seeth godly people deuoutely receaue the same,

D.i.

howe



THE TRVE DOCTRINE AND VSE

Howe can he but bee desyrous oftentymes to receiue is with them: Surely no man that wel vnderstandeth, and diligently waileth these things, can bee without a greate desyre to come to this holy supper.

All men desyre to haue Goddes fauour, and whan they knowe the contrary, that they bee in his indignation, and caste oute of his fauour, what thynge can comforte them: Howe be theyr myndes vexed: What trouble is in their consciences: All goddes creatures seme to be agaynst them, and do make theym afrayde, as thynge beyng ministers of goddes wrath and indignation towards theim. And rest and comfort can they fynde none, neyther within them, nor without them. And in this case they do hate as well God as the diuell: God as an vnmerryfull and extreme iudge, and the diuell as a moste malicious and cruell tormentour.

And in this sorowfull heuyenes, holy scripture teacheth theim, that our heauenly father can by no meanes bee pleased with theym agayne, but by the sacrifice and deathe of his onely begotten sonne, whereby God hath made a perpetuall amitee and peace with vs, dothe pardon the sinnes of them that beleue in hym, maketh them his chyldren, & giueth them to his first begotten son Chyste, to be incorporate into hym, to be saued by him, and to be made heires of heuen with him. And in the receauyng of the holy supper of oure Lorde, wee bee putte in remembraunce of this

this his deathe, and of the whole myfterye of  
oure redeimption. In the which supper is made  
mencon of his testamente, and of the afore-  
sayde Communion of vs with Chyfte, and of  
the remission of our synnes by his sacrifice vpon  
the Crosse.

Wherefore in this sacrament (yf it be rightly  
receaued with a trewe faith) we be assured that  
our synnes bee forgyuen, and the leage of peace  
and the testament of God is confirmed betwene  
hym and vs, so that who so euer by a true faith  
dothe eate Chyftes fleche and drink his bloude,  
hath euerlastyng lyfe by hym. Whycher thyng  
whenne we feele in oure hartes, at the recea-  
uyng of the Lordes supper, what thyng can be  
moze soyfull, moze pleasaunte, or moze comfort-  
table vnto vs?

All this to bee trewe, is mozte certayne by  
the woordes of Chyfte hym selfe, whanne he  
dydde fyrste institute his holy supper, the nyght  
befoze his deathe, as yt appeareth as well by  
the woordes of the Euangelistes, as of Saynt  
»Paul. Doo this (saythe Chyfte) as often as  
»you drynke it, in remembraunce of me. And  
»Saint Paul sayth: As often as you eate this  
»bzeade, and drynke this cuppe, you shall shewe  
»the Lordes deathe vntyll he come. And agayne  
»Chyft sayd: This cuppe is a new testament, in  
»myne owne bloud, whycher shall be shedde for the  
»remission of synnes.

This doctrine heere recited, maye suffice for

D. II.

all



OF THE TRVE DOCTRINE AND VSE  
all that be humble and godly, and seke nothyng  
that is superfluous, but that is necessarie and  
profitable. And therefore vnto suche persones  
maye bee made here an ende of this booke. But  
vnto them that be contentious Papistes & ydo-  
laters nothyng is enough. And yet bycause they  
shall not gloze in their subtilt inuencions and  
deceivable doctrine (as though no man were a-  
ble to answer them) I shall desyre the readers  
of patience, to suffre me a littell whyle, to spend  
some tyme in vayne, to confute theyr most vayne  
vanities. And yet the tyme shall not bee all tog-  
ther spent in vayne, for thereby shall more cleer-  
ly appeare the lyghte frome the darkenesse, the  
truthe from false sophisticall subtiltees, and the  
certayn word of God, from mens dreames and  
phantasticall inuencions.

Chap. 17

Four prin-  
cipall er-  
rors of the  
Papistes.  
The fyrste  
is of tran-  
substantia-  
tion.

But these thinges can not manifestly appere  
to the reader, excepte the principall pointes  
be fyrst set out, wherein the Papistes vary fro the  
truthe of Gods worde, whiche be chiefly fower.  
Fyrst the Papists say, that in the supper of the  
Lorde, after the words of consecration (as they  
calle it) there is none other substance remay-  
nyng, but the substance of Chyestes fleme and  
bloud, so that ther remaineth neither bread to be  
eaten, nor wyne to be dronken. And althoughe  
there be the colour of bread & wyne, the sauour,  
the smell, the bygnes, the fashyon, and all other  
(as they call them) accidentes, or qualitees and  
quan

quātittees of bread and wyne, yet (say they) there is no very bread nor wine, but they bee turned into the fleshe & bloud of Chyist. And this cōuer-  
 sion they call Transubstantion, that is to saye turnyng of one substāce into an other substance. And althoughe all the accidentes, bothe of the breade and wine, remaine still, yet (say they) the same accidentes, be in no manner of thinge, but hange alone in the ayre, without anye thinge to staye them vpon. For in the body and bloude of Chyist (say they) these accidentes can not be, nor yet in the ayre, for the body and bloud of Chyist and the ayre, be neither of that bygnes, fashion, smell, nor colour, that the breade and wyne bee. Nor in the bread and wyne (say they) these accidentes can not be, for the substance of bread and wyne (as they affirme) be cleane gone. And so there remaineth whitnes, but nothing is white: there remaineth coloures, but nothing is coloured therewith: there remaineth roundnes, but nothing is round: and there is bygnes, and yet nothing is bigge: there ys sweetenes, without any sweete thing: softnes, without any softe thyng: breaking, without any thinge broken: diuision, without any thinge deuided: and so other qualities & quantitties, without any thing to receiue them. And this doctrin they teache as a necessary article of our sayth.

But it is not the doctrine of Chyiste, but the subtyll inuension of Antichyist, fyrste decreed by Innocent the thyrde, and after more at large set

D.iii.

further

*De summa  
 trin. & fide  
 catholica.*



## THE TRVE DOCTRINE AND VSE

furth by schole authoꝝ, whose studie was euer  
to defende and set abrode to the woꝛlde all suche  
matters, as the bishop of Rome had ons decreed  
And the deuyl by his minister Antichrist, had so  
daseled the eyes of a great multitude of chꝛisten  
people in these latter dayes, that they soughte  
not for their faith, at the clere lꝑght of Goddes  
woꝛde, but at the Romishe Antichrist, beleuyng  
what so euer he prescribed vnto the, yea though  
it were agaynst all reason, all senses, and gods  
moste holy woꝛde also. For els he could not haue  
been very Antichrist in dede, except he had bene  
so repugnaunt vnto Chꝛiste, whose doctrine is  
cleane contrary to this doctrine of Antichriste.  
For Chꝛist teacheth, that we receaue very bread  
and wyne in the moste blessed supper of the Lord  
as sacramentes to admonysh vs, that as we be  
fedde with bread and wyne bodyly, so we bee fed  
with the body and bloud of our sauour Chꝛiste  
spiritually. As in our baptisme we receiue very  
water, to signifye vnto vs, that as water is an  
element to washe the body outwardly, so be our  
soules washed by the holy ghoꝛte inwardly.

The secon  
is of the pre-  
sence of  
Chꝛiste in  
this sacra-  
ment.

The seconde principall thyng, wherein the  
Papistes vary from the truthe of goddes woꝛd,  
is this: They say, that the very naturall fleshe  
and bloudde of Chꝛiste, whiche suffered for vs  
vpon the crosse, and sitteth at the right hand of  
the father in heauen, is also really, substantial-  
ly, corporally, and naturally, in or vnder the  
accidentess of the sacramentall bread and wyne,  
whiche

which they call, the fourmes of bread and wyne. And yet here they varie not a little among them selues. For some saye, that the very natural body of Christ is there, but not naturally, nor sensibly. And other saye, that it is there naturally and sensiblye, and of the same bygues & fashion that it is in heauen, and as the same was borne of the blessed virgine Mary, and that it is there broken and tozne in peces with our teethe. And thys appeareth partely by the schoole authoꝝ, and partely by the confession of Berengarius, whiche Nicholas the seconde constrayned him to make, whiche was this. That of the sacramentes of the Lordes table the saide Berengarius should promise to holde that sayth, whiche the sayd Pope Nicholas and his counsell held, whiche was, that not onely the sacramentes of breade and wyne, but also the verye fleche and bloude of oure Lorde Iesu Christe, are sensibly handeled of the priest in the altare, broken and tozne with the teethe of the faythfull people. But the true catholicke faith, grounded vpon Gods moste infallible woꝝde, teacheth vs, that our sautour Christ (as concernyng his mannes nature and bodily pꝛesence) is gone vpp vnto heauen, & sitteth at the right hand of his father, and there shall he tarry vntill the wolꝝdes ende, at what tyme he shall come againe, to iudg both the quicke and the dead, as he saith him selfe in many scriptures. Forsake the woꝝlde (saith he) and go to my Father. And in an other place

*De cōsecra  
ti. distin. 2.  
Ego Beren  
garius.*

*Ihon. 6.*

he



THE TRVE DOCTRINE AND VSE

**Mat. 26** he sayth: You shal haue euer pooze men among  
 you, but me you shal not euer haue. And agayn  
**Mat. 24** he saythe: Many hereafter shal come and saye:  
 Looke here is Chyste, oz looke there hee is, but  
 beleue them not. And sayncte Peter sayth in the  
**Actu. 3** Actes, that heauen must receyue Chyste, vntyll  
 the tyme that all thynges shal bee restozed. And  
**Colof. 3** saint Paule writyng to the Colossians, agreeth  
 hereto, saying: Seke for thynges that be aboue,  
 where Chyst is sittynge at the right hande of the  
 father. And saynct Paule speakynge of the very  
**1. Co. 11** sacrament, sayth: As often as you shal eate this  
 breade, and drynke this cuppe, shewe forth the  
 Lordes deathe vntyll he come. Tyll he come,  
 sayth S. Paul, signifyng, that he is not there  
 corporally presente. For what speche were this,  
 oz who vseth of hym that is already presente, to  
 say, Vntyll he come: For Vntyl I come, signifi-  
 eth that he is not yet present. This is the catho-  
 like saythe, whiche we learne from our youth in  
 our common Crede, and whiche Chyst taught,  
 the Apostles folowed, and the martyres confy-  
 med with theyr bloude.

And although Chyst in his humayne nature  
 substantially, really, corporally, naturally and  
 sensibly, be present with his father in heuen, yet  
 sacramentally and spirituallly he is here presente  
 in water, breade and wyne, as in sygnes and sa-  
 cramentes, but he is in dedde spirituallly in the  
 faythfull chistian people, whiche accordyng to  
 Chistes ordinaunce be baptised, oz receyue the  
 holy

holy communion, or vnfaignedly beleue in hym. Thus haue you harde the seconde principall article, wherein the Papistes vary from the truthe of Goddes worde, and from the catholyk faith.

Nowe the thirde thyng, wherein they vary, is this.

The Papistes saye, that euill and vngodlye men receaue in this sacramente the verye bodye and bloude of Chyste, and eat and drynke the selfe same thyng, that the good and godly men doo. But the truthe of goddes worde is contrary, that al those that be godly membes of Chyste, as they corporally eat the bread and drynke the wyne, so spiritually they eat and drynke Chistes very fleshe and bloude. And as for the wycked membes of the dyuell, they eat the sacramental bread, and drynke the sacramental wyne, but they doo not spiritually eat Chistes fleshe nor drynke his bloude, but they eat and drynke theyr owne damnation.

The fourthe thyng, wherein the Popythe preestes dissent frome the manifeste worde of God, is this. They saye, that they offre Chyste euery day for remission of synne, and distribute by theyr Masses, the merites of Chistes passion. But the prophetes, apostles, and euangelistes doo saye, that Chyste hym selfe in his owne person made a sacrifice for our synnes vpon the Crosse, by whose woundes all our diseases were healed, and our synnes pardoned, and so dydde neuer no pylest, man, nor creature but he, nor he

The third  
is that euill  
men eat &  
drynke the  
very body  
and bloud  
of Chyste.

The .iiij.  
is of the  
dayly sacrifice  
of  
Chyste



Abacuk. 2

AGAINST THE ERROVR OF  
dyd the same neuer moze than ones. And the be-  
nefite hereof is in no mannes power to gyue  
vnto any other, but every man muste receaue it  
at Chyistes handes him selfe, by his owne faith  
and beliefe, as the prophete layeth.

HERE ENDETH THE  
fyfste booke.

THE SECONDE BOOKE IS  
AGAINST THE ERROVR OF  
*Transubstantiation*

Chap. 1.

The con-  
futation of  
the errour  
of transub-  
stantiation



HVS HAVE you hearde  
declared fower thynges,  
whereln chiefly the papist  
call doctrine varieth from  
the true word of God, and  
frome the olde catholyke  
Chyisten faith, in this mat-  
ter of the lordes supper.

Nowe (lest any man shulde  
thynke that I sayne anye thyng of myne owne  
heade, without any other ground or authoritee)  
you shall heare by Goddes grace as well the ex-  
courses of the Papistes confuted, as the catho-  
like truthe defended, both by goddes mooste cer-  
taine woorde, and also by the mooste olde appo-  
ued authoys and martyrs of Chyistes church.  
And

And first, that breade and wyne remain after the woordes of consecration, and bee eaten and drunken in the Lordes supper, is mooste manifest by the playne woordes of Chyiste hym selfe, whan he ministred the same supper vnto his disciples. For as the Euangelistes write, Chyiste toke breade, and brake it, and gaue it to his disciples, and sayde: Take, eate, this is my body.

Chap. 2.

The papal doctrine is contrary to Goddes worde.

Mat. 26.

Marc. 14.

Luc. 22.

Here the Papists triumph of these words, whan Chyiste sayd: This is my body, whych they calle the woordes of Consecration. For (saye they) as soone as these woordes bee fully ended, there is no breade left, nor none other substance, but onely Chyistes bodye. Whan Chyiste sayde (this) the breade (saye they) remayned. And whan he sayde (is) yet the bread remayned. Also whan he added (my) the breade remayned still. And whan he said (be-) yet the bread was there still. But whan hee hadde synnished the whole sentence, This is my body. than (saye they) the breade was gone, and there remayned no substance but Chyistes body, as though the bread coulde not remayne, whan it is made a Sacramente. But this negatyue, that there is no breade, they make of theyr owne braynes, by theyr Unwriten verities.

O good lord, howe wold they haue bragged if Chyist had sayd: This is no bread: but Chyist spake not that negatyue, This is no breade, but sayd affirmyngly, This is my body. not denyng the bread, but affirmyng that his body was eate,

C. ii.

mea-



AGAYNST THE ERROVR OF

(meanynge spiritually) as the breade was eaten  
cozpozally.

And that this was the meanynge of Christ, ap-  
pereth plainly by S. Paule, in the tenth chap.  
to the Cozynth. the fyrst Epistle, where he (spea-  
kyng of the same matter) saythe: Is not the  
breade whiche we breake, the Communion of the  
body of Christer? Who vnderstode the mynde of  
Christe better than S. Paule, to whome Christ  
shewed his moſte ſecrete counſayles: And ſaynt  
Paule is not afrayde, for our better vnderſtan-  
dyng of Chriſtes wordes, ſomewhat to alter the  
ſame, leaſt we myght ſtand ſtiffely in the letters  
and ſyllables, and erre in myſtakynge of Chriſts  
wordes. For where as our ſauour Christ brake  
the bread, and ſaid, This is my body: S. Paule  
ſaith, that the bread which we breake is the com-  
munion of Chriſts body. Christ ſayd, His body:  
and ſaint Paule ſaid, the communion of his body:  
meanynge neuertheleſſe both one thing, that they  
whiche eate the breade worthely, do eate ſpiritu-  
ally Chriſtes very body. And ſo Chriſte calleth  
the bread his body (as the olde authours report)  
becauſe it repreſenteth his body, and ſignifieth  
vnto them which eate that bread accordynge to  
Chriſtes ordinance, that they do ſpirituallly eate  
his body, and be ſpirituallly fedde and nourished  
by hym, and yet the breade remaineth ſtill there  
as a ſacrament to ſignifie the ſame. But of theſe  
wordes of Conſecration ſhalbe ſpoken hereafter  
more at large.

There

Therefore to returne to the purpose, that the  
 bread remaineth, and is eaten in this sacrament,  
 appeareth by the wordes which go before the  
 consecration. For that Christ tooke breadde, and Mat. 26.  
 brake it, and gaue it to his disciples, and sayd: Take,  
 » eat. All this was doone and spoken before the  
 » words of consecration. Wherefore they must ne-  
 des be vnderstand of the very bread, that Christ  
 toke bread, brake bread, gaue bread to his disci-  
 ples, commandyng them to take bread, and eat  
 bread. But the same is moze playne and euident  
 of the wyne, that it remayneth, and is dronken  
 at the Lordes supper, aswell by the wordes that  
 go befoze, as by the wordes that folowe after  
 the consecration. For befoze the wordes of con-  
 secration, Christe toke the cuppe of wyne, and  
 » gaue it vnto his disciples, and sayd: Drynke you Mat. 26.  
 » all of this. And after the wordes of consecration Mat. 24.  
 » foloweth, They dranke all of it.

Nowe I aske all the Papistes, what thyng it  
 was, that Christe commaunded his disciples to  
 drynke, whan he sayd, Drynke you all of this:  
 The blood of Christ was not yet there, by theyr  
 owne confession, for it was spoken befoze the con-  
 secration: Therefore it could be nothyng els but  
 wyne that he commaunded them to drynke.

Then I aske the Papistes once agayne, whe-  
 ther the disciples dranke wyne or not? If they  
 say, yea, than let them recant their errour, that  
 there was no wine remainyng after the consecra-  
 tion. If they say nay, than they condemne the  
 Apo-



Apostles of disobedience to Christes commandment, whiche dranke not wyne as he commaunded theym. Or rather they reproue Christe as a Juggler, whiche commaunded his apostles to drynke wyne, and whan they came to the drynkyng therof, he hym selfe had conuayed it away.

Howeuer, before Christ deliuered the cuppe of wyne to his disciples, he layd vnto them: De-  
Luc. 22. uide this among you.

Here I wold aske the Papistes an other question, what thyng it was that Christ commaunded his disciples to diuide amonge them: I am sure, they wyl not saye, it was the Cuppe, excepte they bee dysposed to make men laughe at them. Nor I thynke they wyl not saye, it was the bloud of Christ, as well bycause the wordes were spoken before the consecration, as bycause the bloud of Christ is not deuided, but spiritu-ally geuen whole in the sacrament. Than could it be vnderstande of nothyng elles but of wyne, whiche they shoulde deuide amonge theim, and drynke all togyther.

Also when the Comunyon was ended, Christe  
Mat. 26. sayd vnto his Apostles: Verely I say vnto you,  
Mar. 14. that I wyl drynke no more hencefoorth of this  
fruite of the vyne, vntill that day, that I shal drinke  
it newe with you in my fathers kyngdome.

By these wordes it is cleare, that it was very wyne that the Apostles drank at that godly supper. For the bloud of Christ is not the fruite of the vine, nor the accidentes of wyne, nor none other thyng

thing is the fruit of the vine, but here wine only  
 howe could Christ haue expessed more plain-  
 ly, that bread and wyne remain, than by takynge  
 the breade in his handes, and breakynge it hym  
 selfe, and geuyng vnto his disciples, command-  
 yng them to eate it: And by takynge the cuppe  
 of wyne in his handes, and delyuerynge it vnto  
 them, commaundyng them to diuide it amonge  
 them, & to drynke it, & callynge it the frutte of the  
 vyner: These wordes of Christ be so playne, that  
 if an angell of heauen wold tell vs the contrary,  
 he ought not to be beleued. And than much lesse  
 may we beleue the subtyll lyeng of the Papistes.

If Christ would haue had vs to beleue (as a  
 necessary article of our faith) that there remaineth  
 neyth neyther breade nor wyne, woulde he haue  
 spoken after this sorte, vlynge all suche termes  
 and circumstances as shoulde make vs beleue  
 that styl there remaineth bread and wine: what  
 maner of teacher make thes of Christ, that say, he  
 ment one thyng, whan his wordes be cleane con-  
 trary: what christian heart can patiently suffoe  
 this contumely of Christe?

But what crafty teachers be these Papistes,  
 who deuise phantastes of their owne heades, di-  
 rectly contrary to Christes teachynge, and than  
 sette the same abode to chyisten people, to bee  
 most assuredly beleued as wordes of ouer moste  
 holy worde: Sainct Paul dyd not so, but follo-  
 wed herein the maner of Christes speakynge, in  
 callynge of bread, breade, and wyne, wyne, and

meeter



1. Co. 10. 17. **neuer alteringe Chyistes wordes heretofore**  
**which whiche we breake (saith he) is it not the**  
**communion of Chyistes bodye**  
**Nowe I aske againe of the Papists, whether**  
**he spake this of the breade consecrated or not co-**  
**secrated: They can not say that he spake it of the**  
**breade by consecrated, for that is not the commu-**  
**nion of Chyistes bodye by their owne doctrine.**  
**And if S. Paule spake it of breade consecrated,**  
**than they must needes confesse that after conse-**  
**cration suche breade remaineth, as is broken**  
**breade, whiche can bee none other, than very true**  
**material breade. And straight wayes after saint**  
**1. Co. 10. 17. Paule sayeth in the same place that wee bee par-**  
**takers of one breade and one cuppe. And in the**  
**nexte chapter, speakyng more fully of the same**  
**matter, four tymes he nameth the breade and the**  
**cuppe, neuer makinge mention of any transub-**  
**stantiation, or remayninge of accidentes without**  
**any substance, whiche thinges he would haue**  
**made some mention of, if it had been a necessarie**  
**article of our fayth, to beleue that there remay-**  
**neth no breade nor wine. Thus it is euident and**  
**plaine, by the wordes of scripture, that after co-**  
**secration remaineth breade and wyne, and that**  
**the Papistrell doctrine of transubstantiation,**  
**is directly contrary to goddes worde.**

**Chap. 3.** **Let vs nowe consider also, howe the same is**  
**against naturall reason, and natural operacion,**  
**which although they pzeuaile not against Gods**  
**wordes, yet when they be ioyned wth Goddes**  
**wordes,**  
**son.** **woorde,**

woꝛde, they be of greate moment to confirme a-  
ny trueth. Naturall reason abhorreth vacuum,  
that is to say, that there shoulde be any emptye  
place, wherin no substance shoulde be. But yf  
there remain no bꝛead nor wyne, the place where  
they were before, and where their accidentes be,  
is fylled with no substaunce, but remayneth va-  
cuum, cleane contrary to the order of nature.

We se also that the wyne, though it be conse-  
crated, yet wyll it tourne to wyneiger, and the  
bꝛeadde wyll mowle, whycher than be nothyng  
elles but some wyne and mowled bꝛead, whiche  
could not make some nor mowly, yf there were  
no bꝛead nor wyne there at all.

And yf the sacramentes were nowe bzent (as  
in the olde churche they bourned all that remat-  
ned bucaten) lette the Papistes telle what is  
bzente. They muste nedes saie, that it is eyther  
bꝛead, or the body of Chꝛiste. But bꝛead (saye  
they) is none there. Than muste they needes  
bourne the body of Chꝛist, and be called Chꝛist  
bourners (as heretofore they haue burned ma-  
ny of his membes) except they will say, that ac-  
cidentes bourne alone withoute any substance,  
contrary to all the course of nature.

The sacramentall bꝛead and wyne also will  
nourishe, whiche nourishment naturally com-  
meth of the substance of the meates and dyn-  
kes, and not of the accidentes.

The wyne also wyll poyson, (as dyuers by-  
shops of Rome haue had experyences, bothe in



A G A I N S T T H E E R R O R R O F

poysounyng of other, and beyng poysoned them-  
selues) whiche poysounyng they can not ascribe  
to the most hollome bloud of our saulour Chyist,  
but onely to the poysoned wyne.

And most of all, it is agaynst the nature of ac-  
cidentes, to be in nothyng. For the definition of  
accidentes, is to be in some substance, so that yf  
they be, they must nedes be in some thyng. And  
if they bee in nothyng, than they be not.

And a thousande thynges mo, of like foolish-  
nesse dooe the Papistes affirme by their Tran-  
substantiation, contrary to all nature and rea-  
son. As that two bodies be in one place, and one  
body in many places at one tyme, and that sub-  
stances bee gendred of accidentes onely, and ac-  
cidentes converted into substances, and a body  
to be in a place, and occupie no roume, and ge-  
neration to be without corruption, and corrup-  
tion without generation, with many suche lyke  
thynges, agaynst all order and principles of na-  
ture and reason.

Chap. 4.

The papi-  
stical doc-  
trine is al-  
so agaynst  
all our sen-  
ses

The Papistical doctrine is also agaynst al our  
outward senses, called our five wittes. For our  
eyes say, they se there bzead and wyne, our noses  
smell bzead & wyne, our mouthes taste, and oure  
handes feele bzead and wyne. And although the  
articles of our faith be aboue all our outwarde  
senses, so that we beleue thynges, whiche we can  
neither see, fele, here, smelle, nor taste, yet they be  
not contrary to our senses, at the least so contra-  
ry, that in suche thynges, whiche we from tyme  
to

to tyme doo see, smell, feele, here and tast, we shal not trust our senses, but beleue cleane contrary. Chyist neuer made no suche article of our faith.

Our faith teacheth vs to beleue thynges that we see not, but it dooth not byd vs, that we shal not beleue that we see dayly with our eyes, and heare with our eares, and grope with our hands. For although our senses can not reache so farre as our faythe doothe, yet so farre as the compas of our senses doeth vsually reache, our faith is not contrary to the same, but rather our senses doo confirme our faith. Or els what auailed it to S. Thomas, for the confirmation of John. 20.

Chyistes resurrectiō, that he did put his hand in to Chyistes side, & felt his woundes, if he myght not trust his senses, nor geue no credite therto?

And what a wyde doore is here opened to Valentinianus, Marcion, and other heretikes, whiche sayde, that Chyiste was not crucified, but that Symon Cyreneus was crucified for hym, although to the syghte of the people, it seemed that Chyiste was crucified? Or to suche heretikes as sayd, that Chyiste was no man, although to mens sights he appered in the foyme of man, and seemed to be hungry, dry, wepy, to wepe, slepe, eate, drynke, yea and to dye lyke as other men doo: For if we ones admytte this doctrine, that no credite is to be geuen to our senses, we open a large field, & geue a great occasiō vnto an innumerable rablement of moste heynous heresies.

And if there be no trust to be geuen to our sen-

f. ii.

ses,



# AGAINST THE ERROR OF

ses in this matter of the sacramente, why than  
 do the Papistes so stoutely affirme, that the ac-  
 cidentes remayn after the consecration: whiche  
 can not be iudged but by the senses. For the scri-  
 pture speaketh no woorde of the accidentes of  
 breadde and wyne, but of the breadde and wyne  
 theim selues. And it is againste the nature and  
 diffinition of accidentes, to bee alone withoute  
 any substance. Wherfore if we maye not truste  
 our senses in this matter of the sacrament, than  
 if the substance of the bread and wyne be gone,  
 why may we not then say, that the accidentes be  
 gon also: And if we must nedes beleue our sen-  
 ses, as concernyng the accidentes of bread & wine,  
 why may we not doo the lyke of the substance, &  
 that rather than of the accidentes: forasmuche  
 as after the consecration, the scripture saith in no  
 place, that there is no substance of bread nor of  
 wyne, but calleth theim styll by suche names as  
 signifie the substances, and not the accidentes:

And fynally, if our senses bee dayly decelued  
 in this matter, thā is the sensible sacrament no-  
 thyng els, but an elusion of our senses. And so  
 we make muche for their purpose, that said that  
 Christ was a crafty juggler, that made thynges  
 to appere to mens sightes, that in dede were no  
 suche thynges, but formes onely, figures, and  
 apparances of theim.

But to conclude in fewe wordes this proesse  
 of our senses, let all the Papistes laye their hea-  
 des together, and thei shal neuer be able to shew  
 one.

one article of our faith, so directly contrary to  
our senses, that all our senses by dailie experie  
ence shall affirme a thynge to bee, and yet oure  
saythe shall teache us the contrary therunto.

Nowe for as muche as it is declared, how this  
Papistcall opynion of Transubstantiation is  
agaynst the woorde of God, agaynst nature, a  
gaynst reason, and agaynst all our senses, wee  
shall shewe furthermore, that it is agaynst the  
sayth and doctrine of the olde authors of Chr  
stes churche, begynnynge at those authors, whi  
che were next unto Chrystes tyme, and therfore  
myght best knowe the trueth herein.

Chap. 5

The papi  
sticall doc  
trine is co  
rrary to  
saythe of  
the old au  
thours of  
Chrystes  
Churche.

First Iustinus, a greate learned man, and an  
holy marty, the oldest autho, that this daye is  
knowne to write any treatie vpon the sacramen  
tes, and wrote not muche aboue one hundred  
yeres after Chrystes ascension.

Iustinus.

He writeth in his seconde apologie, that the  
bread, water, and wyne in this sacrament, ar not  
to be taken as other comon meates and drinkes  
be, but they bee meates ordeyned purposely to  
geue thanks to god, and therfore be called Eu  
charistia, and be called also the body and bloude  
of Chryst. And that it is lawfull for none to eate  
or drinke of them, but that professe Chryste, and  
lyue accordynge to the same. And yet the same  
meate and drinke (saith he) is chaunged into our  
fleshe and bloud, and nourisheth our bodies.

By which sayng it is euident, that Iustinus  
thought, that the bread and wyne remained still,

f. iii.

for



82 A GAINST THE TERROR OF  
for els it could not have bene touned into our  
fleshe and blood to nourish our bodies.

*Irenaeus contra Valentini-  
num lib. 4. cap. 34.* Next him was Irenaeus, about 150 yeres af-  
ter Christ; who (as it is supposed) could not bee  
deceaved in the necessary points of our faith,  
for he was a disciple of Polycarpus, which was  
disciple to saint John the Evangelist. This I-  
renaeus, followeth the sense of Iustinus wholly  
in this matter, and almost also his wordes,  
saying, that the breade wherein we give than-  
kes unto God, although it be of the yearthe, yet  
whan the name of God is called vppon it, it is  
not than common bread, but the bread of than-  
kes geuing, hauing two thinges in it, one earth-  
ly, and the other heauenly. What ment he by the  
heauenly thyng, but the sanctification whiche  
cometh by the inuocation of the name of God?  
And what by the earthly thyng? but the verie  
bread, which (as he sayd before) is of the earth:  
and which also (he sayth) doeth nourish our bo-  
dies, as other bread dothe whiche we doo vse.

*Origenes in Mat. ca. 15.* Shortely after Irenaeus, was Origen about  
200. yeres after Christes ascension. Who also  
affirmeth, that the materiall bread remaineth,  
saying, that the matter of the breade auayleth no-  
thing, but goeth donne into the bealy, and is auoy-  
ded dounewarde, but the woorde of God spoken  
vpon the breade, is it that auailleth.

*Cyprian. ad Ceciliū li. 2. epistola. 3.* After Origen came Cyprian the holy marty-  
r about the yere of our Lorde 250. who wyreth  
against theym that ministred this Sacrament  
wyth

with water onely, and withoute wyne. for as  
much (sayth he) as Christe sayd: I am a trewe  
wyne. therefore the bloude of Christ is not water,  
but wyne, nor it can not bee thought that his bloude  
(wherby we be redemed and haue lyfe) is in the  
cuppe, whan wyne is not in the cuppe, wherby the  
bloude of Christ is shewed.

What wordes coulde Cyprian haue spoken  
more playnly, to shewe that the wyne doothe re-  
mayne, than to say thus: If there bee no wyne,  
there is no bloud of Christe.

And yet he speaketh shortly after, as plainly *Mat. 26.*  
in the same Epistle. Christ (sayth he) takynge the  
cuppe, blessed it, and gaue it to his disciples,  
sayeng: Drynke you all of this, for this is the  
bloude of the newe testament, whiche shall bee  
shedde for many, for the remission of synnes. I  
say vnto you, that from hence forth I wyl not  
drynke of this creature of the vyne, buttill I shal  
drynke with you newe wyne in the kyngdome of  
my father. By these wordes of Christe (saythe  
saynt Cyprian) we perceiue, that the cuppe wher  
the Lorde offered, was not onely water, but  
also wyne. And that it was wyne, that Christe cal-  
led his bloude, wherby it is cleare, that Christes  
bloud is not offered, yf there be no wyne in the Cha-  
lice. And after it foloweth: Howe shal we drinke  
with Christe newe wyne of the creature of the vyne,  
if in the sacrifice of God the father and of Christ  
we doo not offre wyne.

In these wordes of saynt Cyprian, appeereth  
moſte



45  
A G A I N S T T H E E R R O R R O F  
moſte manifeſtly, that in this ſacrament is not  
only offered very wyne, that is made of grapes,  
that come of the vyne, but alſo that wee drynke  
the ſame. And yet the ſame giueſh vs to vnder-  
ſtande, that if we drynke that wyne worthely, we  
drynke alſo ſpiritually the very bloud of Chriſt,  
whiche was ſhed for our ſynnes.

Eusebius  
Emiſſenus.

Eusebius Emiſſenus, a mā of ſingular fame  
in learning, about CCC. yeares after Chriſtes  
aſcention, did in fewe wordes ſet out this matter  
ſo plainly, (bothe howe the breade and wyne be  
conuerted into the body & bloud of Chriſte, and  
yet remayne ſtill in their nature, and alſo howe  
beſydes the outward receyvinge of breade and  
wyne, Chriſt is inwardely by faythe receiued in  
our heartes) al this (I ſay) he doth ſo plainly ſet  
out, that moze plainneſſe can not be reaſonablye  
deſyred in this matter. For he ſayth, that the cō-  
uerſion of the viſible creatures of bread & wine,  
into the body and boude of Chriſte, is lyke vnto  
our cōuerſion in baptiſme, where outwardly no-  
thyng is changed, but remaineth the ſame that  
was before, but all the alteration is inwardely  
and ſpiritually.

De confe-  
cr. Diſtin-  
ction. 2.

If thou wylt knowe (ſayth he) howe it oughte  
not to ſeem to the a newe thyng, and impoſſible,  
that yeaſhy and corruptible thynges be turned in-  
to the ſubſtance of Chriſt, loke vpon thy ſelfe, which  
art made newe in baptiſme, when thou waſt farre  
from life, and baniſhed as a ſtraunger from mer-  
cy, and from the way of ſaluacion, and inwardely  
was

, wast dead, yet sodeynly thou beganste an other  
 , lyfe in Chyrist, and wast made newe, by hollesome  
 , mysteries, and wast turned into the body of the chur  
 , che, not by seying, but by beleuyng: and of the  
 , childe of damnation, by a secrete purenesse, thou  
 , wast made the chosen sonne of God. Thou vi  
 , sibly dyddest remayne in the same measure, that thou  
 , hadde before, but inuisibly thou wast made greater,  
 , without any increace of thy body. Thou wast the self  
 , same person, and yet by the increace of faith, thou  
 , wast made an other man. Outwardly nothyng  
 , was added, but all the chaunge was inwardly. And  
 , so was man made the son of Chyriste, and Chyrist  
 , fourmed in the mynde of man. Therefore as thou  
 , (puttyng away thy former vilenesse) diddest re  
 , ceave a newe dignitee, not feelyng any chaunge  
 , in thy bodye, and as the curynge of thy disease,  
 , the puttyng away of thyn infection, the wyppynge  
 , awaye of thy filthynesse bee not sene with thyn  
 , eyes, but are beleued in thy mynde: so lykewyle  
 , whan thou doest go vp to the reuerende altare,  
 , to feede vpon spirituall meate, in thy faith looke  
 , vpon the body and bloudde of hym, that is thy  
 , God, honour hym, touche hym with thy mynde,  
 , take hym in the hande of thy harte, and chiefely  
 , drynk hym with the draught of thy inward mā.

Hitherto haue I reherled the saynges of Eu  
 , sebius, whyche bee so playne, that no man can  
 , wythe moze playnely to bee declared, that this  
 , mutation of the bread and wyne into the bodye  
 , and bloudde of Chyriste, is a spirituall mutation



AGAINST THE ERROUR OF

and that outwardly nothyng is chaunged. But as outwardly we eate the bread, and drynke the wyne with our mouthes, so inwardly by fapthe, wee spiritually eate the very fleshe, and drynke the very bloude of Chyiste.

Hilarius.

Hilarius also in fewe wordes saith the same. There is a figure (saith he) for breade and wyne be outwardly seene. And there is also a truthe of that fygure, for the body and bloude of Chyiste bee of a truthe inwardly beleued. And this Hilarius was within lesse than. 350. yeares after Chyiste.

Epiphanius

cōtra here

scs lib. 3. to.

2. Et in Ana

cephaleosi.

Chrysosto.

in Mat. ca.

26. Hom. 83

And Epiphanius shortly after the same time, saith, that the bread is meate, but the vertue that is in it, is it that geueth lyfe. But yf there were no bread at all, howe coulde it be meate?

About the same tyme or shortly after, aboute the yere of our Lorde. 400. Saynt John Chrysostome writeth thus, agaynst theim that blessed only water in the sacrament. Chyiste (sayth he) myndyng to plucke vp that heresye by the rootes, vsed wyne, as welle before his resurrection, whan he gaue the mysteries, as after at his table without mysteries. For he saith, of the fruite of the vyne, whyche surely byngeth forth the no water, but wyne.

These wordes of Chrysostome declare playnly, that Chyiste in his holy table, bothe dranke wyne, and gaue wyne to drynke, whiche had not been trewe, yf no wyne had remayned after the Consecrattion, as the Papistes sayne.

And yet more playnely Saynt Chrysostome  
 declareth this matter in an other place, sayeng:  
 The breadde befoze it bee sanctified, is called  
 breadde, but whan it is sanctified by the meanes  
 of the pzieste, it is deliuered from the name of  
 breadde, and is exalted to the name of the Loz-  
 des body, although the nature of bread doeth styll  
 remayne.

*Ad Cesariū.  
 monachum*

The nature of bread (saith he) doeth styll re-  
 mayn, to the vtter and manifest confutation of  
 the Papistes, whiche saye that the accidentes  
 of breadde dooe remayne, but not the nature  
 and substance.

At the same time was S. Ambrose, wh o decla-  
 reth the alteration of breadde and wyne into the  
 body and bloud of Chziste, not to be suche, that  
 the nature and substance of bread and wyne bee  
 gone, but that through grace, there is a spiritu-  
 all mutation by the myghtye power of God, so  
 that he that worthly eateth of that bread, doth  
 spiritually eate Chziste, and dwelleth in Chziste  
 and Chziste in hym.

*Ambrosius*

For (sayeth saynt Ambrose, spearyng of this  
 chaunge of bread into the body of Chzist) if the  
 word of God be of that force that it can make  
 thynges of naughte, and those thynges to bee,  
 whiche neuer were before, muche more it canne  
 make thynges that were before, still to bee, and also  
 to be chaunged into other thynges.

*De ijs qui  
 mysterijs in-  
 itiantur ca.  
 vlti. De  
 sacramentis  
 li. 4. cap. 4*

And he bryngeth for example here of the chāge  
 of vs in baptisme, wherin a man is so chaunged,

G. li.

(as



# AGAINST THE ERROUR OF

(as is befoze declared in the woordes of Eusebi-  
us) that he is made a newe creature, and yet his  
substance remaineth the same that was befoze.

Augustinus  
in sermone  
ad infantes

And saint Augustin about the same time wrote  
thus: That whiche you see in the altare, is the  
bread and the cup, whiche also your eies do shew you.  
But faith sheweth further, that bread is the bo-  
dy of Chyiste, and the cuppe his bloude.

Here he declareth foure thyngs to be in the sa-  
crament. Two that we se, whiche be bzeade and  
wyne. And other two, which we se not, but by fai-  
the onely, whiche be the body and blud of Chyist

In lib. sen-  
tentiarius  
Prosperi.

And the same thing he declareth also as plain-  
ly in an other place, saying: The sacrifice of the  
Church consisteth of two thynges of the visyble  
kind of the element, & of the inuisible flesh & blud  
of our Lorde Jesu Chyiste, bothe of the sacra-  
ment, and of the thyng signified by the sacra-  
ment. Euen as the parson of Chyriste consisteth of  
God and man, forasmuch as he is very God and  
very man. For euery thyng conteyneth in it, the  
very nature of those thynges, wherof it consysteth.  
Nowe the sacrifice of the Church consysteth of  
two thynges, of the sacrament, and of the thyng  
thereby signified, that is to saye, the bodye of  
CHRISTE. Therfoze there is bothe the sacra-  
ment, and the thyng of the sacrament, whiche is  
Chyistes body.

What can be deuised to be spoken moze plain-  
ly against the errour of the Papistes, which say  
that no bread nor wyne remaineth in the sacra-  
ment

ment? For as the person of Christe consisteth of two natures, that is to say, of his manhood, and of his Godhead, (And therefore bothe those natures remaine in Christ,) euen so (sayth saynte Augustin) the sacrament consisteth of two natures, of the elemētes of bread and wine, and of the body & bloud of Christ, & therefore bothe these natures must needs remaine in the sacrament.

For the more plaine vnderstandynge herof, it is to bee noted, that there were certayne heretiques, as Simon, Menander, Marcion, Valentinus, Basilides, Cerdon, Manes, Eutiches, Manicheus, Apollinaris, and dyuers other of lyke sortes, whiche sayd, that Christe was very God, but not a very manne; although he in eatinge, drynkinge, sleppynge, and all other operations of man, to mens iudgements he appeared lyke vnto a man.

Other there were, as Artemon, Theodorus, Sabellius, Paulus Samasathenus, Marcellus, Photinus, Nestorius, and many other of the same sectes, whiche sayd, that he was a very naturall man, but not very God, although in geuyng the blynd their syghte, the dumbe thei speeche, the deafe their hearynge, in healyng so many with his worde al diseases, in raysing to life them that were dead, and in al other workes of God, he shewed himselfe as he had been god.

Yet other there were which sepyng the scripture so playne in those two matters, confessed that he was both God & man, but not both at one tyme.

Gal. 4.

For



**A G A I N S T T H E E R R O R O F**  
for before his incarnation (sayde they) he was  
God onely, and not man, and after his incarna-  
tion, he ceased from his godhead, & became a man  
onely, and not God, vntyl his resurrection or as-  
cension, and than (say they) he left his manhode,  
and was only God agayn, as he was before his  
incarnation. So that whan he was mā, he was  
not God, and whā he was god, he was not man.

But against these vain heresies, the Catholik  
faith, by the expresse word of God, holdeth and  
beleueth, that Christ after his incarnation lefte  
not his diuine nature, but remayned still god,  
as he was before, beyng together at one tyme,  
(as he is still) both perfect god and perfect man.

And for a playne declaration hereof, the olde  
auncient authors geue two examples, one is of  
man, whiche is made of two partes, of a soule  
and of a bodye, and eche of these two partes re-  
mayne in man at one tyme. So that whan the  
soule, by the almyghtye power of god, is put in  
to the body, neither the body nor soule perisheth  
thereby, but therof is made a perfecte man, ha-  
uyng a perfect soule and a perfect body, remay-  
nyng in hym both at one tyme. The other exam-  
ple, whiche the olde authors bynge in for this  
purpose, is of the holy supper of our Lord, whi-  
che consisteth (say they) of two partes, of the sa-  
crament or visibible element of bread and wyne, &  
of the body and bloud of Christ. And as in them  
that duely receyue the sacrament, the very natu-  
res of bread and wyne ceasse not to be there, but  
remayn

remaine there still, and be eaten corporally, as  
the body and blood of Christ be eaten spiritual-  
ly: so likewise doth the diuine nature of Christ  
remaine still with his humanity.

Let now the Papistes answere themselves  
of their Transubstantiation; that there remaine  
neither no breade nor wyne in the consecration of  
the sacrament, yf they will defende the wretched  
heresyes before reherced, that Christ is not God  
and man both together. But to proue that this  
was the mynde of the olde authors, besyde the  
sayng of saint Augustine here recited, I shall  
also reherse diuers other.

Saint Iohn Chrysostome writeth agaynst *Chrysosto-*  
the pestilent error of Apollinaris, whiche affir- *ad Cesari-*  
med that the Godhead and manhead in Christ, *monachum.*  
were so mixed and confounded together, that  
they bothe made but one nature.

S. Iohn Chrysostome writeth thus,

- > When thou speakest of God, thou must con-
- > sider a thyng, that in nature is single, without
- > out composition, without conuersion, that is,
- > inuisible, immortall, incommunicable, incom-
- > prehensible, with such like. And when thou
- > speakest of manne, thou must consider a nature that
- > is weak, subiecte to heauy griefe, weeping,
- > feare, sweat, and such like passions, whiche
- > canne not bee in the diuine nature. And
- > when thou speakest of Christ, thou lopest two
- > natures together in one person, who is bothe
- > passible and impassible: Passible as concern-
- ing



myng his fleshe, and impassible in his deite.

And after he concludeth sayyng: Wherefore

- Christe is bothe God and man: God by his im-
- passible nature, and man bycause he suffered. He
- hymselfe being one person, one sonne, one Lord,
- hath the dominion and power of two natures
- ioyned together; whych be not of one substance,
- but ech of theim hath his properrees distincte
- frome the other. And therefore remaineth there
- two natures, distincte, and not confounded. For
- as before the consecration of the bread, we calle
- it bread, but when Goddes grace hath sanctified it
- by the priest, it is delyuered from the name of bread,
- and is chaunged to the name of the body of the Lorde,
- although the nature of the bread remaine still in it,
- and it is not called two bodyes, but one body of
- Gods sonne: so likewise here, the diuine nature
- remaineth in the body of Christ, and these two make
- one sonne, and one persone.

These wordes of saint Chrysostome, declare  
and that not in obscure termes, but in playne  
wordes, that after the consecration, the nature  
of bread remaineth still, although it haue an  
hygher name, and bee called the body of Christ;  
to signifie vnto the godly eaters of that bread,  
that they spiritually eat the supernaturall bread  
of the body of Christ, who spiritually is there  
present, and dwelleth in theim, and they in hym,  
although corporally he sitteth in heauen at the  
right hande of his father.

Herevnto accordeth also Gelassius, wytyng  
against

gainst Eutyches and Nestorius, of whome the one said, that Christ was a perfecte man, but not God: and the other affirmed cleane contrarie, that hee was verie God, but not man. But against these two heynous heresses, Belasius pro-  
tra Eutychē  
et Nestoriū  
 ueth by moſte manifeſt ſcriptures, that Chriſte is bothe god and man, and that after his incarnation remayned in hym the nature of his godhead, ſo that he hath in hym two natures with theyr naturall properties, and yet is hee but one Chriſte.

And for the moze euident declaration herof, he bringeth two examples, the one is of man, who beeynge but one, yet he is made of two partes and hath in hym two natures, remainyng bothe together in hym, that is to ſaye, the bodye and the ſoule with their naturall properties.

The other example is of the ſacrament of the body & bloud of Chriſt, which (ſaith he) is a godly thyng, and yet the ſubſtance or nature of breade and wyne, doo not ceaſe to be there ſtill.

Note well theſe wordes agaynſt all the Papyſtes of our tyme, that Belasius (which was byshop of Rome moze thā a thouſand yeres paſſed) writeth of this ſacrament, that the breadd and wyne ceaſe not to be there ſtill, as Chriſt ceaſed not to be God after his incarnation, but remained ſtill perfecte god, as he was before.

Theodozetus alſo affirmeth the ſame, both in his firſt and in his ſeconde dialogue. In the fyrſt he ſaith thus: He that called his naturall body,  
Theodore-  
tus in dialo-  
gis.

H. i.

wheate,



## A G A I N S T T H E E R R O R R O F

> wheate and breadde, and also called hym selfe a  
 > byne, the selfe same called bread and wyne his bo-  
 > dy and bloudde, and yet chaunged not theyr na-  
 > tures.

And in his seconde dialogue he saithe moze  
 > playnly. For (sayth he) as the bread and wyne af-  
 > ter the consecration lose not their propre nature, but  
 > kepe their former substance, forme, and figure, wher-  
 > che they had befoze, euen so the body of Chyste,  
 > after his ascencion, was changed into the god-  
 > ly substance.

Nowe lette the Pappstes choose, whiche of  
 these two they wyll graunte, (for one of them  
 they muste needes graunt) eyther that the na-  
 ture and substance of breadde and wyne, re-  
 mayne styll in the sacrament after the consecra-  
 tion, (and than muste they recant their doctrine  
 of Transubstantiation) or elles that they bee of  
 the errour of Nestorius, and other, whiche byd  
 say, that the nature of the Godhead, remayned  
 not in Chyste after his incarnation. For al these  
 olde authoys agree, that it is in the one, as it is  
 in the other.

### Chap. 6.

Transub-  
 stantiatio  
 nam from  
 Rome.

Nowe forasmuche as it is proued sufficiente-  
 lye (as welle by the holpe Scripture, as by na-  
 turall operation, by naturall reason, by all  
 our senses, and by the mozte olde and best lerned  
 authoys, and holpe martyres of CHRISTES  
 churche,) that the substance of breadde and  
 wyne dooe remayne, and be receaued of faythe-  
 full people in the blessed sacramente, or supper  
 of

of the LORD: It is a thyng worthy to bee considered and well waied, what moued the schoole authoꝝ of late yeaeres to defende the contrary opinion, not onely so farre frome all experience of oure senses, and so farre frome all reasone, but also cleane contrarie to the olde Church of CHRIST, and to Goddes moste holy worde. Surely nothyng moued them therto so muche, as dyd the bayne saythe, whyche they hadde in the church and sea of Rome.

For Iohannes Scotus, otherwyle called Scotus *Er-  
Dunce*, (the subtilest of al the schoole authoꝝ) in per. 4. sent. *distinct. 11.*  
treatyng of this matter of Transubstantiation, sheweth playnely the cause thereof. For (saythe  
he) the woordes of the Scripture myghte bee ex-  
pounded more easlye, and more playnely, without  
Transubstantiation, but the Church dyd choose  
this sense, (whyche ys more harde) beeyng  
moued thereto (as it seemeth) chieffely, by cause  
that of the Sacramentes menne oughte to holde, as  
the holye Church of Rome holdeth: But yt hol-  
deth, that breade is transubstantiate or touched  
into the bodye, and wyne into the bloudde, as it  
is shewed De summa Trinitate & fide Catholica.  
Firmiter credimus.

And Gabriel also (who of al other wrote most  
largely vpon the Canon of *S. Masse*) sayth thus.  
It is to bee noted, that although it be taughte  
in the scripture, that the body of Christ is truly  
contayned and receyued of chrysten people, vn-  
der the kindes of breade and wyne, yet howe the  
body



AGAINST THE ERROR OF

› body of Christ is there, whether by conuersion  
 › of any thyng into it, or without conuersion, the  
 › body is there with the bread, bothe the substance  
 › and accidentes of bread, remainyng there still,  
 › it is not founde expressed in the Bible. Yet for as-  
 › muche as of the sacramentes, men muste holde as the  
 › holy church of Rome holdeth, as it is wrytten De  
 › hereticis, Ad abolendam, And that church hol-  
 › deth, and hath determined, that the bread is tra-  
 › substantiated into the bodye of Christe, and the  
 › wyne into his bloud, therefore is this opinion recea-  
 › ued of all them that be catholike, that the substance  
 › of breade remaineth not, but really and truely  
 › is tourned, transubstantiated and changed into  
 › the substance of the body of Christe.

Chap. 7. Thus you haue heard the cause, wherfore this  
 opinion of Transubstantiatio at this pzent is  
 holden and defended among christe people, that  
 is to saye, bycause the church of Rome hath so  
 determined, althoughe the contrary, by the Pa-  
 pistes owne confession, appeare to be more easye  
 more trewe, and more accordyng to the Scrip-  
 ture.

But bycause to our Englishe Papistes (who  
 speake more grossely hereinthā Pope himself,  
 affirmyng that the natural body of Christ is na-  
 turally in the bread and wyne) can not, nor dare  
 not ground their faith, concernyng transubsta-  
 ntiation, vpon the church of Rome: whyche al-  
 though in name, it be called moste holpe, yet in  
 deede it is the moste stynkynge dongehyll of all  
 wic.

wickednes that is vnder heauen, and the betye synagoge of the deupll, whiche who soeuer foloweth, can not but stumble, and fall into a pit full of errours. Bycause I say (the Englishe Papistes dare not nowe stablish the their faith vpon that foundation of Rome, therfore they seke fygge leaues, that is to say, bayn reasons, gathered of theyr owne byaynes and authoritees, wrested from the intent and mynde of the authoys, wherwith to couer and hyde theyr shamefull errours. Wherfore I thought it good, somewhat to trouble herein, to take awaye those fygge leaues, that theyr shamefull errours may playnly to euery man appeere.

The greatest reason and of most importance, and of suche strength (as they thynke) or at the least as they pretende, that all the world can not answer thereto, is this: Our saulour Christ, taking the bread, brake it, and gaue it to his disciples, sayng: This is my body. Nowe (say they) as soone as Christ had spoken these wordes, the bread was straight waye altered and chaunged, and the substaunce thereof was conuerted into the substance of his precious body.

But what christian eares can patiently heare this doctrine, that Christe is euery day made anewe, and made of an other substance, than he was made of in his mothers wombe: For where as at his incarnation, he was made of the nature and substance of his blessed mother, nowe (by these Papistes oppynion) he is made euery

H. III.

day

Chap. 8.

The first reason of the Papistes to proue theyr Transubstantiation. Mat. 26. Marc. 14. Luc. 22. The answer.



**A G A Y N S T T H E E R R O R O F**

day of the nature and substance of bread & wyne, whiche (as they say) be turned into the substance of his body and bloude. ¶ What a mercurialous Metamorphosis, and abhominable heresye is this: to say, that Christ is daily made a newe, & of a newe matter: wherof it foloweth necessarily, that they make vs every day a newe Christe, and not the same that was borne of the virgyne Mary, nor that was crucified vpon the crosse, as it shall be playnly proued by these argumentes folowynge.

fyrst thus. If Christes body that was crucified was not made of bread, but the bodye that was eaten in the supper was made of breade (as the Papistes say) than Christes bodye that was eaten, was not the same that was crucified.

And agayne: If Christes body that was crucified, was not made of bread, and Christes body that was crucified was the same that was eaten at his last supper, than Christes body that was eaten was not made of bread.

And mozeouer: If Christes bodye that was eaten at the laste supper, was the same that was crucified, and Christes bodye that was eaten at the supper was made of bread (as the Papistes sayne,) than Christes body that was crucified, was made of breade.

And in lyke maner it foloweth: If the bodye of Christ in the sacrament, bee made of the substance of bread and wyne, and the same body was conceived in the virgyns wombe, than the body  
OF

of Christe in the virgins wombe, was made of bread and wyne.

O; els turne the argument thus. The bodye of Christ in the virgines wombe was not made of breade & wine, but this body of Christe in the sacrament is made of bread and wine, than this body of Christ is not the same that was conceived in the virgines wombe.

Another argument. Christ that was bozne in the virgins wombe, as concerninge his bodye, was made of none other substance, but of the substance of his blessed mother, but Christ in the sacrament is made of another substance, than he is another Christe.

And so the Antichrist of Rome, the chiefe author of all Idolatry, would bring faithfull christen people, fro the true worshipping of Christ, that was made and bozne of the blessed virgine Mary, through the operation of the holy ghost, and suffered for vs upon the crosse, to worshyp another Christ made of bread & wyne, through the consecration of a Popishe priest.

And thus the Poppe & prestes make theym selues the makers of God. For (saye they) the priest by the woordes of consecration maketh that thinge whiche is eaten and dronken in the Lordes supper, and that (say they) is Christ him selfe both god and man, and so they take vppon them to make both god and man.

But let al true worshippers worshp one god one Christe, ones corporally made, of one onely corporal



AGAYNST THE ERROR OF  
corporall substance, that is to saye, of the blessed  
virgyn Mary, that ones dyed, and rose ones a-  
gayne, ones ascended into heauen, and there sit-  
teth and shall sit at the right hand of his father  
euermore, although spiritually he be every day  
amongest vs, & whosoever come together in his  
name, he is in the middest among them. And he  
is the spirituall pasture and foode of our soules,  
as meate and drynke is of our bodyes, whych he  
signifieth vnto vs by the institution of his most  
holy supper in bzeade and wine, declaringe that  
as the bzeade and wine corporally comforte and  
feede our bodyes, so doth hee with his fleche and  
bloud spiritually comfote and feede our soules.

The an-  
swer more  
directlye. And now we may be easily answered the Bap-  
tismes argument wherof they do so muche boast.  
For bragge they neuer so muche of the conuer-  
sion of bread and wyne into the body and bloud  
of Christ, yet that conuersion is spirituall, and  
putteth not awaye the corporall pzeence of the  
materiall bzeade and wyne. But forasmuche as  
the same is a moste holy sacrament of our spiri-  
tual nourishment, (whiche we haue by the bodye  
and bloud of our sauiour Christ) there must ne-  
des remaine the sensible element, that is to saye,  
bread and wine, without the whiche there canne  
be no sacrament.

As in our spiritual regeneration there can be  
no sacrament of baptysme, if there be no water.  
For as Baptisme is no perfect sacrament of spi-  
rituall regeneration, without there be aswel the  
element

element of water, as the holy ghost, spiritually regenerating the person that is baptised (which is signified by the sayde water) even so the souper of our Lorde can be no perfecte sacramente of spirituall foode, except there be as wel bread and wyne, as the body and blood of our saviour Chylste, spiritually feedyng vs, whiche by the sayd bread and wyne is signified.

And howe so euer the body and bloude of our saviour Chylste be there present, they may as wel be present there with the substance of bread and wyne, as with the accidentes of the same, as the schoole authoys doo confesse them selues, and it shall be well proued yf the aduersaries wil deny it. Thus you see the strongest argument of the Papistes answered vnto, and the chiefe foundation wherupon they buylde their error of transubstantiation, bitterly subuerted and ouerthrowen.

Another reason haue they of lyke strengthe.

Chap. 9.

If the breade shoulde remaine (saye they) than shoulde folowe many absurdities, and chieffely that Chylste hath taken the nature of breade, as he toke the nature of manne, and so ioyned it to his substance. And than as we haue God verily incarnate for our redemption, so shoulde wee haue hym impanate.

The second  
argument  
for transub-  
stantiation

Thou mayst conspyre good reader, that the best of theyr reasons be very weake and feeble, when these bee the chiefe and strongest. Truche it is in dedde, that Chylste shoulde haue bene

The answer  
there.

I. i.

impa-



# AGAINST THE ERROUR OF

22  
 impanate, yf he hadde ioynd the breadde  
 to hys substance in unitie of persone, that is  
 to say, yf he had ioynd the breadde vnto hym in  
 suche sorte, that he hadde made the breadde one  
 persone wyth hym selfe. But for as muche as he  
 is ioynd to the breadde but sacramentally, there  
 foloweth no Impanation thereof, no more than  
 the holy ghost is Inaquate, that is to say, made  
 water, beyng sacramentally ioynd to the water  
 in baptisme. For he was not made a doue, when  
 he toke vppon hym the forme of a doue, to signi-  
 fie that he, whom saynct John dyd baptise, was  
 very Christe.

Mat. 3.

Mat. 1.

Luc. 3.

2. q. 64. C.

66. 1. 2. 3.

66. 1. 2. 3.

66. 1. 2. 3.

66. 1. 2. 3.

66. 1. 2. 3.

66. 1. 2. 3.

But rather of the erreure of the papistes  
 theym selues (as one erreure draweth an other  
 after it, shoulde folowe the greete absurdyte,  
 whiche they speake vppon, that ys to saye, that  
 Christe shoulde bee Impanate and Inuinate.  
 For yf Christe doo vse the breadde in suche wise,  
 that he dooth not aduilibate and make nothing  
 of it (as the papistes say) but maketh of it his  
 owne bodye, than is the bread ioynd to his bo-  
 dy, in a greater unitie, than is hys humanitee  
 to his Godhead. For his Godhead is adioyned  
 vnto his humanitee in unitie of person, and not  
 of nature. But our sauour Christ (by their say-  
 enge) adioyneth breadde vnto his body in unitie  
 bothe of nature and person. So that the breadde  
 and the body of Christe be but one thing, bothe  
 in nature and person. And so is there a more in-  
 teler union betwene Christe and breadde, than be-  
 twene

thene his Godhead and manhead, or betwene his soule and his bodie. And thus these argumentes of the Pappstes, retourne (lyke riueted napples) vppon their owne heades.

Yet a thyrde reason they haue, whyche they gather out of the syrt of Iohn, where CHRIST sayeth: I am lyuely breade, whiche came frome heaven. If any manne eate of this breadde, he shall lyue for euer. And the breade whych I will geue, is my fleshe, whych I will geue for the lyfe of the worlde.

Chap. 10

The third reason.

Ihon. 6.

Then reason they after this fashon. If the breadde, whych Christe gaue, bee his fleshe, that yt canne not also bee matervall breadde, and so yt muste needes folowe, that the matervall breadde ys gone, and that none other substance remaineth, but the fleshe of Christ onely.

To this is soone made answer, that Christ in that place of Iohn, spake not of the matervall and sacramentall bread, nor of the sacramentall eatyng, (for that was spoken two or thre yeaeres before the sacramente was fyrste ordeyned) but hee spake of spirituall breadde (manny tymes repetyng, I am the bread of lyfe, whych came from heauen) and of spirituall eatyng by faith, after whiche sorte, hee was at the same presente tyme, eaten of as many, as beleued on hym, al though the sacramēt was not at that tyme made and instituted. And therfore he sayde: Yout fathers dyd eate Manna in the deserte, and dyed, but he that eateth this bread shall lyue for euer.

The answer.

Ihon. 6.

Ihon. 6.

Ihon. 6.

goddus

A. li.

There



Therefore this place of **St. John**, canne in no wise be understood of the sacramental bread, which neither can come from heaven, neither give life to all that eat it. For of such bread **CHRIST** could have than presently sayde, This is my flesh, except they will saye, that **CHRIST** dydde than consecrate, so many yeares before the institution of his holy supper.

Chap. ii.

Authors wrested of the Papistes for their transubstantiation.

Nowe that I have made a full direct & plaine answer to the vayne reasons and cavillations of the Papistes, order requyret to make lykewise answer unto their sophistical allegations and wrestyng of authors unto their phantastical purposes. There bee chiefly three places, whiche at the first shewe, seeme muche to make for their intent, but whan they shalbe thoroughly waied, they make nothing for them at all.

Cyprianus De coena domini.

The first is a place of **Cyprian**, in his sermon of the Lordes supper. where he saith, as is alleged in the Detection of the devils sophistry.

- This bread whiche our Lord gave to his disciples, chaunged in Nature, but not in outward forme, is by the omnipotency of goddes word, made flesh.

The answer.

Here the Papistes stycke toothe and nayle to these wordes, Chaunged in nature, Ergo (say they) the nature of the bread is chaunged. Here is one chiefe poynte of the devils sophistry used who in allegation of Scripture, useth ever, eyther to adde therto, or to take awaye from yt, or to alter the sense thereof. And so have they in this author.

author, leste out those wordes, whiche would  
open plainly all the whole matter. For nexte the  
wordes, which be here before of them recited, do  
follow these wordes. As in the person of Christ,  
the humanitee was seen, and the diuinitee was  
hyd, euen so dyd the diuinitee, ineffably putte it  
selfe into the visibill sacrament. Whiche wordes  
of Cyprian doo manifestly shewe, that the sacra-  
ment doeth still remayne with the diuinitee: and  
that sacramentally the diuinitee is poured into  
the bread and wyne, the same bread and wyne still  
remainyng: like as the same diuinitee by vnitee  
of persone was in the humanitee of Christe, the  
same humanitee still remainyng with the diuinitee.

And yet the bread is chaunged, not in shape,  
nor substance, but in nature, (as Cyprian truely  
sayth) not meanyng that the naturall substance  
of bread is cleane gone, but that by Gods word,  
there is added thereto an other higher proprietye  
nature, and condition, farre passyng the nature  
and condition of common bread, that is to saye,  
that the bread doth shewe vnto vs, (as the same  
Cyprian saythe) that wee bee partakers of the  
spyrte of God, and moste purely ioyned vnto  
Christe, and spirituallly feade with his fleshe and  
bloud, so that nowe the sayd mysticall breade is  
bothe a corporall foode for the body, and a spirit-  
tuall foode for the soule.

And likewise is the nature of the water chan-  
ged in baptisme, for as muche as beside his com-  
mon nature, which is to walke and make cleane



the body) it declareth unto us that our soules  
 he also washed & made cleane by the holy ghost.  
 And thus is answered the chiefe authoritee of  
 the doctours, whiche the papistes take for the  
 principal defence of their error. But for further  
 declaration of sainte Cyprian's mynde herein,  
 reade the place of hym before recited, fol. 24.

Chap. 12

Chrysostomus.

An other authoritee they haue of saint John  
 Chrysostome, whiche they boast also to be inuincible.  
 Chrysostome (say they) writeth thus in a  
 certayne homily De Eucharistia. Dooest thou see  
 bread? Dooest thou see wyne? Doo they auoyde be-  
 rieth, as other meates doo? God forbyd, thynke not so.  
 For as ware (if it be put into the fyre) it is made  
 lyke the fyre, no substance remaineth, nothing  
 is lefte: so here also thynke thou that the myste-  
 ries be consumed by the substance of the body.

The an-  
 swere.

At these wordes of Chrysostom the papistes  
 do triumph, as though they had won the field.  
 No (say they) doeth not Chrysostomus the great  
 clerke say most plainly, that we see neither bread  
 nor wyne: but that (as ware in the fyre) they bee  
 consumed to nothyng, so that no substance re-  
 maineth. But yf they had reherced no more, but  
 the very next sentence that foloweth in Chryso-  
 stom (which craftily and maliciously they leaue  
 out) the meanyng of saint John Chrysostome  
 wolde easly haue appeared, and yet wyl make  
 them blushe, if they be not vtterly past shame.  
 For after the foresayd wordes of Chrysostome,  
 immediatly foloweth these wordes,

Wherfore (sayth he) whan ye come to these  
mysterres, do not thynke, that you receiue by a man,  
the body of God, but that with tongues, you re-  
ceiue fyer by the aungels Seraphyn.

And straight after, it foloweth thus.

Thynke that the bloud of saluacion floweth  
out of the pure and godly syde of Chyste, and lo-  
compyng to it, receiue it with pure lippes. Wher-  
fore brother, I pray you & beseeche you, let vs not  
be from the church, nor let vs not bee occupied  
there with vaine communication, but let vs stand  
fearfull & tremblyng, castyng doune our eyes,  
lyfting vp our myndes, mournyng pziuely with  
outspearche, and reioysyng in our heartes.

These wordes of Chrysostome do folowe im-  
mediately after the other wordes, which the  
Papistes before reherced. Wherfore yf the Pa-  
pistes wil gather of the wordes by them recited,  
that there is neither bread nor wine in the sacra-  
ment, I may as well gather of the wordes that  
folowe, that there is neither prieste nor Chistes  
body.

For as in the former sentence, Chrysostome  
sayth, that we may not thinke, that we see bread  
& wyne: so in the second sentēce he sayth, that we  
maye not thynke, that wee receiue the bodye of  
Christ of the priestes handes. Wherfore if vpon  
the second sentence (as the Papistes they in sel-  
ues wil say) it cannot be truly gathered, that  
in the holy Communion there is not the body of  
Christ.



Christ ministered by the p[ri]ests: then must they  
confesse also, that it can not bee well and truly  
gathered vpon the first sentence, that there ys  
no bread nor wyne.

But there be all these thinges together in the  
holy Communion, Christ himselfe spirituallie  
eaten and drouken, and not denyng the right bea-  
leuers, the bread & wyne as a sacrament decla-  
ryng the same, and the p[ri]est as a minister ther-  
of. Wherefore S. Iohn Chrysostome mene not  
absolutely, to deny that there is bread & wyne,  
or to denie utterly the p[ri]est and the bodie of  
Christ to be there, but he blythly speache, whiche  
is no pure Negative, but a Negative by com-  
parison.

Negati-  
ues by co-  
parison.

Whiche fashion of speeche, is commonly vsed,  
not only in the scripture, and amonge all good  
authors, but also in all manner of languages.  
For when two thinges bee compared together,  
in the extolling of the more excellent, or abasing  
of the more vyle, is many tymes vsed a Nega-  
tive by comparison, whiche neuertheless is no  
pure Negative, but onely in the respecte of the  
more excellent, or the more base.

As by example. When the people reiectinge  
1. Reg. 8. the prophete Samuel, desired to haue a kyng,  
" almightie God sayde to Samuel: They haue  
" not reiected thee, but me. Not meaninge by this  
negative absolutely, that they had not reiected  
Samuel (in whose place they desired to haue a  
kyng) but by that one negative by comparison  
he

he vnderstode two affirmatiues, that is to say, that they had relected Samuell, and not him alone, but also that they had chiefly relected God.

And whan the prophet Dauid said in the person of Christe, I am a woorme, and not a man. by this negatiue hee denyed not vtterlye, that Christe was a man, but (the more vehementely to expresse the great humiliation of Christe) he sayd, that he was not abased onely to the nature of man, but was brought so lowe, that he might rather be called a woorme, than a man.

psal. 21.

- This maner of speache was familiar and vsuall to S. Paule, as whan he sayde: It is not I that dooe it, but it is the synne that dwelleth in me. And in an other place he saythe: Christe sent me not to baptise, but to preache the gospel. And agayne he saith: My speche and preching, was not in wordes of mans perswasion, but in manifest declaration of the spirite and power. And he saith also: Neyther he that grafteth, nor he that watereth, is any thyng, but God that gyueth the increase. And he saith mozeouer: It is not I that lyue, but Christe lyueth within me. And, God forbydde, that I shoulde reioyce in any thyng, but in the crosse of our Lord Iesu Christe. And further, We doe not wastle a gaynst fleshe and bloudde, but agaynst the synnites of darkenes.

Rom. 7.

1. Cor. 1.

1. Cor. 1.

1. Cor. 3

Galat. 2.

Galat. 6.

Ephe. 6.

All these sentences, and many other lyke, although they bee negatiues, neuerthelesse S. Paule mente not, clerely to denye, that he dyd

that

that



AGAINST THE ERROR OF

1. Cor. 1.

Rom. 15.

1. Cor. 11.

that euyl wherof he spake, or vtterly to say, that he was not sent to baptise (who in dede did baptise at certayn tymes, and was sent to do al thynges that pertayned to saluation) or that in his office of setting forth of Goddes word, he vsed no wittie perswasions, (whych he in dede he vsed moste discretely) or that the grafter and waterer bee nothyng, (whych he Goddes creatures, made to his similitude, & without whose woork there shuld be no increase) or to say, that he was not apue (who bothe lyued, and ran from countrey to countrey, to set forth the Goddes glory) or cleerely to affirme, that he gloried and reioyced in no other thyng, thā in Chyists crosse (who reioyced with all men that were in tope, and sorowed with all that were in sorowe) or to deny vtterly, that we wraastle agaynst fleshe and bloud (whych ceasse not dayly to wraastle and warre agaynst our ennemies, the worlde, the fleshe, and the dyuell.) In all these sentences S. Paule (as I sayd) ment not cleerely to deny these thynges, whiche vndoubtedly were all trewe, but he ment that in comparison of other greater thynges, these smaller were not muche to be esteemed, but that the greater thynges, were the chief thynges to be considered. As that sinne committed by his infirmiete, was rather to be imputed to original syn, or corruption of nature, whiche lay lurking within hym, than to his owne will and coniente. And that although he was sent to baptise, yet he was chiefly sent to preache Goddes woorde.

And

And that although he vſed wyſe and diſcrete perſonages therein, yet the ſucceſſe thereof came principally of the power of God, and of the working of the holy ſpittle. And that although the grafter and waterer of the gardeyn be ſom thynges, and doo not a lyttell in theyr offyces, yet it is God chieffely, that geueth the increace. And that although hee lyued in this worlde, yet his chiefe lyfe, concernynge God, was by Chriſte, whom he had lyuynge within hym. And that although he gloriſed in many other thynges, yet in his owne infirmities, yet his greateſt ioye was in the redemption by the croſſe of Chriſte. And that although our ſpittle dayly fighteth againſt our fleſhe, yet our chiefe and principall fyght, is agaynſt our ghhoſtely enemies, the ſubtyll and puſſant wicked ſpittles and dyuels.

The ſame maner of ſpeeche vſed alſo S. Peter in his fyrſte epiſtle, ſayenge, That the apparayle of women, ſhoulde not be outwardly with brydded heare, and ſettyng on of golde, nor in puttyng on of gorgeous apparayle, but that the inwarde man of the harte, ſhoulde be without corruption.

In whyche maner of ſpeeche he intended not utterly to forbyd al brywdering of heare, al gold and coſtly apparayle to all women. (For euery one muſt be apparaylled accordynge to their condition, ſtate, and degree) but he ment hereby clerely to condemne all pryde and exceſſe in apparayle, and to moue all women that they ſhoulde



AGAINST THE ERROUR OF

study to decke their soules inwardly with al vertues, & not to be curious outwardly to deck and adorne their bodies with sumptuous apparell.

**Mat. 6.** And our sautour Christe hym selfe was full of suche maner of speeches. Gather not vnto you (saythe he) treasure vpon earthe. wyllynge vs therby, rather to set our myndes vpon heauenly treasure, whiche euer endureth, than vppon earthly treasure, whiche by manny sundry occasions perissheth, and is taken away from vs. And yet worldly treasure must nedes bee hadde and possessed of some men, as the person, tyme, and occasion doeth letue.

**Mat. 10.** Likewise he said: Whan you be brought before kynges and princes, thynke not what and howe you shal answer. Not wyllynge vs by this negatiue, that we shulde negligently and vnadvisedly answer, we care not what, but that wee shoulde depende of oure heauenly father, trustynge that by his holye spirite, he wyl sufficently instructe vs of aunswere, rather than to truste of any aunswere to bee deuyled by oure owne wytte and study.

**Mat. 10.** And in the same manner he spake, whanne he sayde: It is not you that speake, but it is the spirite of God that speaketh within you. For the spirit of God is he that principally putteth godly wordes into our mouthes, and yet neuer the lesse we do speake accoꝝdyng to his mouynge.

**Mat. 23.** And to be Mōst, in al these sentences folowing, that is to saie: . Call no man your father vpon earth,

„erth: Let no man call you lord or maister: Fear  
 „not them that kyll the body: I came not to send  
 „peace vpon earth: It is not in me to set you at  
 „my right hand or left hande: You shal not wor-  
 „shipp the father neither in this mount, nor in Je-  
 „rusalem: I take no witness at no man: My do-  
 „ctrine is not mine: I seeke not my glory.

Mat. 23.

Mat. 10

Mat. 10.

Mat. 10.

John. 4.

John. 5.

John. 7.

John. 8.

In all these negattues, our sauoure Christe  
 spake not precisely & utterly to deny al þe foresayd  
 thinges, but in cōparison of them to preferre other  
 thinges, as to preferre our father and lord in he-  
 uen, aboue any worldly father, lord or master in  
 earth, and his feare aboue the feare of any crea-  
 ture, and his word and gospel aboue al worldly  
 peace. Also to preferre spirituall and inward ho-  
 noring of God in pure heart & mynd, aboue lo-  
 call, corporal & outward honor, and that Christe  
 preferred his fathers glorye aboue his owne.

Now forasmuch as I haue declared at length,  
 the nature and kind of these negattue speeches,  
 (whiche bee no pure negattues, but by compa-  
 rison) it is easie hereby, to make answer to S.  
 John Chrysostome, who vsed this phrase of  
 speech moſte of any authoz. For his meanyng  
 in his foresayde homily, was not that in the ce-  
 lebration of the Lords supper is neyther breade  
 nor wyne, neither priest, nor the bodye of Christ  
 (which the Papistes them selues must needes cō-  
 fesse) but his intēt was, to drawe our myndes vp-  
 wardes to heauen, that we shuld not consider so  
 muche the breade, wyne, priest, and body of Christ

R. iii.

as we



AGAYNST THE ERROR OF

we shuld consider his diuinitee and holy spirite  
giuen vnto vs to our eternall saluation.

And therfore in the same place he bleth so ma-  
ny tymes these wordes, Thinke and thinke not, will-  
lyng vs by those wordes, that we shulde not fixe  
our thoughtes & myndes vpon the bread, wyne,  
priest, nor Chrystes body: but to lyft vp our harte-  
tes higher vnto his spirite and diuinitee, with-  
out the whiche his body auayleth nothyng, as  
Job. 6. 22 he sayth him selfe: It is the spirite that giveth  
lyfe, the fleshe auayleth nothyng.

And as the same Chrysostom in many places  
moueth vs, not to cōsider the water in baptisme  
but rather to haue respecte to the holy ghost, re-  
ceued in baptisme, and represented by the water:  
even so doth he in this homily of the holy cōmu-  
nio, moue vs to lift vp our myndes frō al visibill  
& corporal thigs, to things inuisibill & spiritual.

In so muche that althoughe Chryste was but  
ones crucified, yet wolde Chrysostome haue vs  
to thynke, that we see hym dayly whynned and  
scourged before our eyes, and his body hāgyng  
vpon the Crosse, and the speare thruste into his  
side, and the moste holy bloud to flow out of his  
syde into our mouthes. After whiche maner S.

Galat. 3. Paule wrote to the Galathiās, that Chryst was  
paynted and crucified before theyr eyes.

Chrysosto-  
mus. Therfore saith Chrysostom in the same homily  
a litle before the place reherced: What dost thou  
O man: dydest not thou promise to the prieste,  
whych he sayd: Lift vp your myndes and hartes,  
and

, and thou dydest answer: We lift them by vn-  
 , to the Lord: Art not thou ashamed and afrayde  
 , beyng at that same hower found a spair? A won-  
 , derfull thyng. The table is set forth, furnished  
 , wyth Goddes mysterpes, the Lambe of God is  
 , offered for thee, the priest is careful for thee, spi-  
 , ritual sƿer commeth out of that heauenly table,  
 , the Angels Seraphyn be there present, coueryng  
 , their faces with vi. wynges. All the angelicall  
 , powers with the priest be meanes & intercessors  
 , for thee, a spirituall sƿer commeth doune frome  
 , heauen, bloud in the cuppe is drunke out of the  
 , most pure syde vnto thy purification. And arte  
 , not thou ashamed, afrayde and abashed, not en-  
 , deuorunge thy selfe to purchase Goddes mer-  
 , cy? O man, doth not thine owne conscience con-  
 , demne thee? There be in the weeke: 68. houres,  
 , and God askech but one of theyn to bee giuen  
 , wholly vnto hym, and thou consumest that in  
 , worldly busynesse, in tridyng and talkyng, with  
 , what boldenesse than shalte thou come to these  
 , holy mysterpes? O corrupt conscience,

Hitherto I haue reherled saine Ihon Chry-  
 sostomes woordes, whiche doo shewe howe our  
 mindes should be occupied at this holy table of  
 our Lorde, that is to say, withdrawen frome the  
 consideration of sensible thinges, vnto the con-  
 templacion of moste heauenly and godlye thyn-  
 ges. And thus is answered this place of Chry-  
 sostom, which the Baptists toke for an insoluble,  
 and a place that no man was able to aunswere.

But



But for a further declaration of Chrysostomes mynde in this matter, reade the place of hym be-  
fore rehearsed fol. 26. and 28.

**Chap. 13.** Yet there is an other place of sainte Ambrose,  
*Ambros. de  
ijs qui myste-  
rijs initian-  
tur.* whiche the Papystes thynke maketh muche for  
theyr purpose, but after due examination, it shal  
playnly appeare, howe muche they be deceived.

They allege these wordes of sainte Ambrose in  
a booke intituled *De ijs qui initiantur mysterijs.*  
Let vs proue that there is not that thyng which na-  
ture formed, but whiche benediction dyd consecrate,  
and that benediction is of more strength than nature.  
For by the blessing, nature it selfe is also chaunged.

**Exo. 7.** Moyses helde a rodde, he caste it from hym, and  
it was made a serpent. Agayne he tooke the ser-  
pent by the tayle, and it was turned agayn into  
the nature of a rodde. Wherefore thou seest, that  
by the grace of the prophet, the nature of the ser-  
pent and rodde was twyse chaunged. The flud-

**Exo. 7.** des of Egypt canne pure water, & sodenly bloud  
beganne to brast out of the baynes of the spryn-  
ges: so that men could not drynke of the fludde:  
but at the prater of the prophet, the bloud of the  
fludde went awaye and the nature of water cam

**Exo. 14** agayne. The people of the Hebrewes were com-  
passed aboute, on the one syde with the Egypti-  
ans, and on the other syde with the sea. Moyses  
lyfted up his rodde, the water diuided it selfe, &  
stode up lyke a walle, and betwene the waters  
was lefte a way for them to passe on foote. And  
Iordane agaynst nature tourned backe to the  
head

# TRANSUBSTANTIATION.

head of his spyng. Doth it not appere nowe,  
 that the nature of the sea fluds, or of the cōtūle  
 of freshe water was changed? The people was  
 drye, Moyses touched a stone, and water camme  
 out of the stone. Wd not grace here woorkē a-  
 boue nature, to make the stone to bynge forth  
 water, whyche it hadde not of nature? Marath  
 was a most bytter floudde, so that the people be-  
 ynge drye, could not drynke therof. Moyses put  
 wood into the water, and the nature of the wa-  
 ter losse his bytternes, which grace infused, wd  
 sodeynly moderate. In the tyme of Heliseus the  
 prophete, an axe heade fell frome one of the pro-  
 phetes seruautes into the water, he that losse  
 the yron, despyed the prophet Heliseus help, who  
 put the helue into the water, and the yron swam  
 aboue. Which thyng we know was done aboue  
 nature, for yron is heuier than the liqūor of wa-  
 ter. Thus wee perceaue, that grace is of more  
 force thā nature, and yet hitherto we haue reher-  
 sed but the grace of the blessing of the prophets.  
 Nowe yf the blessing of a man bee of suche valewe,  
 that it maye chaunge Nature, what dooe wee saye of  
 the consecration of God? wherein is the operation  
 of the woordes of our sauour Christe? For this  
 sacrament whyche thou receauest is doon by the  
 woorde of Christe. Than if the word of Helias  
 was of suche power, that yt coulde bynge fy-  
 er downe frome heauen, shall not the woorde of  
 Christe be of that power, to chaunge the kyndes of  
 her Elementes Of the makynge of the whole  
 world



# AGAINST THE ERROVR OF

ps. 148. woulde, thou haste redde that God spake, and  
 > the thynges were doone, He commaunded, and  
 > they were created: The woorde than of Christe,  
 > that coulde of no thynges, make thynges that were  
 > not, can it not change those thynges that bee, into that  
 > thyng, whiche beefore they were not? For it is no  
 .21. .005 lesse matter, to geue to thynges newe natures, than to  
 c alter natures.

Thus farre haue I reherſed the woordes of  
 Saynt Ambrose, of the sayde boke be his (whi-  
 che they that be of greatest lernyng and iudge-  
 mente dooe not thynke) by whiche woordes the  
 Papistes would proue, that in the supper of the  
 Lord after the wordes of Conſecration (as they  
 bee commonly called) there remayneth neyther  
 bread nor wyne, bycause that saynt Ambrose ſa-  
 eth in this place, that the nature of the breadde  
 and wyne is chaunged.

But to ſatiffie their myndes, let vs grant for  
 their pleasure, that the foresayd boke was saynt  
 Ambrose owne worke, yet the same boke maketh  
 nothyng for their pourpose, but quite agaynſte  
 them. For he ſaythe not, that the ſubſtaunce of  
 bread and wyne is gone, but he ſayth, that their  
 nature is chaunged, that is to ſaye, that in the  
 holy communion wee oughte not to receaue the  
 bread and wyne, as other common meates and  
 drynkes, but as thynges cleane chaunged into  
 a hygher eſtate, nature and condition, to be ta-  
 ken as holy meates and drynkes, wherby we re-  
 ceauē ſpiritual feeding, and ſupernaturall no-  
 riſhe.

descent frome heauen, of the very true bodye and bloud of our sauiour Christ, through the omnipotent power of God, and the wonderfull working of the holy ghost. Whiche so well agreeth with the substance of bread and wyne styl remaynynge, that yf they were gone awaye, and not there, this our spirituall feedynge, coulde not be taught vnto vs by them.

And therfore in the most part of the examples, whiche S. Ambrose allegeth for the wonderfull alteration of natures, the substances dyd styl remayne, after the nature and propertees were chaunged. As whan the water of Iordane (contrary to his nature) stode styl lyke a walle, or flowed against the streame towarde the head & spring, yet the substance of the water remayned the same that it was beefore. Lykewyse the stone, that aboue his nature and kynde flowed water, was the selfe same stone that it was beefore. And the fludde of Marath, that changed his nature of bytternesse, chaunged for all that no parte of his substance. No moze did that yron whiche contrarye to his nature, swam vpon the water, lose thereby any parte of the substance thereof. Therfore as in these alterations of natures, the substances neuer the lesse remayned the same, that they were beefore the alterations: euen so dooeth the substance of bread and wyne remayne in the Lordes supper, and be naturally receiued and digested into the bodye, not withstanding the sacramentall mutation of the

L.ii.

same,



AGAINST THE ERROUR OF  
same into the body and bloud of Chyste, which  
sacramentall mutation declareth the superna-  
turall spirituall and inexplicable eatynge and  
drynkyng, feedynge and digestynge of the same  
body and bloudde of Chyste, in all theym, that  
godly and accordyng to theyr duetie, do receyue  
the sayd sacramentall bread and wyne.

And that Saint Ambrose thus ment, that the  
substaunce of breade and wyne remayne styll af-  
ter the consecration, it is mooste cleere by thre o-  
ther examples of the same mattier, folowynge in  
the same chapyter. One is of theym that bee  
regenerated, in whome after theyr regenerati-  
on dooeth styll remayne theyr former naturall  
substaunce. An other is of the Incarnation of  
our Sauoure Chyste, in the whyche persshed  
no substaunce, but remayned as welle the sub-  
staunce of his godhead, as the substance whych  
he tooke of the blessed virgin Mary. The thirde  
example is of the water in baptisme, where the  
water styll remaineth water, although the holpe  
ghost come vpon the water, or rather vpon hym  
that is baptised therein.

Lib. 4. De  
sacramentis  
cap. 4.

And although the same saint Ambrose in an  
other booke entitled De sacramentis, doeth saye,  
that the bread is bread before the wordes of con-  
secration, but whan the consecration is doone, of  
breade is made the body of Chyste: Yet in the same  
booke, & in the same chapyter, he telleth in what  
maner and forme the same is doone by the wor-  
des of Chyste, not by takynge away the substance  
of

of the bread, but adding to the bread, the grace of Christs body, & so calling it the body of Christ

And hereof he byngeth foure examples. The fyrst of the regeneration of a man: the second is of the standyng of the water of the read sea: the thyrde is of the bytter water of Marath: and the fourthe is of the prou that swamme aboue the water. In euery of the whyche exammples, the former substance remayned styll, not withstandyng alteration of the natures. And he concludeth the whole mattier in these fewe woordes.

• If there be so muche strength in the woordes of  
 • the Lorde Jesu, that thynges had theyr begyn-  
 • nyng, whyche neuer were beefore, howe muche  
 • more be they able to worke, that those thynges,  
 • that were before, should remayn, & also be chan-  
 • ged into other thynges: Which woordes do shew  
 manifestly, that not withstandyng this wonder  
 full sacramentall and spiritual changyng of the  
 bread into the body of Christ, yet the substāce of  
 the bread remayneth y<sup>e</sup> same, that it was before.

Thus is a sufficient answere made vnto thre  
 principall authoritees, whiche the Papistes vse  
 to alledge, to stablysh their errour of transubsta-  
 tiation. The fyrst of Cyprian, the seconde of S.  
 John Chrysost. and the thyrde of S. Ambrose.  
 Other authoritees and reasons some of them do  
 bynge for the same purpose, but forasmuche as  
 they be of small moment and weight, and easy to  
 be answered vnto, I will passe them ouer at this  
 tyme, and not trouble the reader with theim, but



leauie theym to be waied by hys discretion.

Chap. 14

Aburdities that folowe of Transubstantiation

And now I wll reherse dyuers difficultees, absurditees and inconueniencies, whyche muste nedes folow vpon this erroꝝ of transubstantiation, wherof not one doth folow of the true and right faith, whiche is accordyng to Gods word

1. **F**YRST, if the Papistes be demaunded, what thyng it is, that is broken, what is eaten, what is dronken, and what is chewed with the teeth, lippes and mouth in this sacrament, they haue nothyng to answer, but the accidentes. For (as they say) bread and wyne bee not the visibill element in this sacrament, but onely their accidentes. And so they be forced to saye, that accidentes be broken, eaten, dronken, chewed, and swallowed without any substance at all: whyche is not onely agaynste all reason, but also agaynste the doctrine of all auncient authoꝝ.

2. **S**econdly, these Transubstantiatours do say (contrary to all learnyng) that the accidentes of bread and wyne do hang alone in the ayre without any substance, wherein they may bee stayed. And what can be sayde moze foolyschly?

3. **T**hirdly, that the substance of Chrystes bodye is there really, corporally and naturally present without any accidentes of the same. And so the Papistes make accidentes to be without substances, and substances to bee without accidentes.

4. **F**ourthely, they say, that the place where the bread and wyne bee, hath no substance there to fyll that place, and so must they nedes graunt

vacuum,

vacuum, whiche nature vtterly abhorreth.

Fiftly, they are not ashamed to say, that substance 5  
is made of accidentes, whē the breade mouleth, or  
is turned into worms, or whā the wyne sowreth.

Sixtly, that substance is nourished without sub- 6  
stance, by accidentes only, if it chaunce any catte,  
mouse, dogge, or any other thyng, to eate the sa-  
cramental bread, or drink the sacramental wine.

These inconueniences and absurdities do fol-  
lowe of the fond Papistical transubstantiation,  
with a numbꝛe of other errors as euill or worse  
than these, wherunto they bee neuer able to an-  
were, as many of them haue confessed themselves.

And it is a wonder to see, howe in many of the  
foresaid thynges, they vary among them selues.

Where as the other doctrine of the scripture  
and of the old catholike churche (but not of the  
lately corrupted Romyshe churche) is plaine and  
easy, as well to be vnderstanded, as to answer  
to al the foresayd questions, without any absur-  
ditye or inconuenience folowynge therof: so that  
euery answer shall agree wyth Goddes worde,  
with the olde Churche, and also with all reason  
and true philophye.

For as touching the fyrst pointe, what is bro-  
ken, what is eaten, what drunken, and what cha-  
wed in this sacrament, it is easy to answer, The  
bread and wyne, as S. Paule saith: The bread  
whiche we breake.

And as cōcernyng the second & thirde pointes,  
neither is the substance of bread & wine without  
theyr



AGAINST THE ERROUR OF

they? proper accidentes, nor they? accidentes hang alone in the ayre without any substance, but accordyng to all learnyng, the substance of the bzeade and wyne reserue their owne accidentes, and the accidentes do rest in their owne substances.

And also as concernyng the fourthe poynthe, there is no place lefte voyde after Consecration (as the Papistes dreame) but bzeade and wyne fulfill their places, as they did befoze.

And as touchinge the fift point (whereof the woymes oz moulpyng is engendred, and wherof the byneger commeth) the aunswere is easye to make (accordyng to all learnyng and experiece) that they come, (accordyng to the course of nature) of the substance of the bzead and wyne to long kept, and not of the accidentes alone, as the Papistes do fondely phantasye.

And likewise the substances of bzead & wyne, do feede and nozyshe the body of them, that eat the same and not only the accidentes.

In these answeres is no absurditie nor inconvenience, nothing spoken, eyther contrarpe to holy scripture, oz to natural reason, Philosophy oz experience, oz againste any olde auncient author, oz the primative oz catholicke church, but onely against the malygnante and Pappysticall church of Rome. Where as on the other side, & cursed synagoge of Antichrist, hath defined and determined in this mattier, many thinges contrarpe to Christes woordes, contrarpe to the olde catho=

catholike church, and the holy martyrs and doctors of the same, and contrary to all naturall reason, learning, and philosophy.

And the fynall end of all this Antichristes doctrine is none other, but by subtiltee and craft, to byrning christian people frome the true honouring of Christ, vnto the greatest ydolatry, that euer was in this worlde deuised: as by Goddes grace shall be playnly sette forth hereafter.

Thus endeth the seconde Booke.

## THE THYRDE BOOKE

TEACHETH THE MANNER HOWE

*Christe is presente in his  
Supper.*



NOW THIS MATTER OF transubstantiation being (as I trust) sufficiently resolved, (which is the first part before rehearsed, wherein the papist. cal doctrine varieth from the catholike truth) we requi-  
reth next, to intreate of the se-

Chap. 1.

The pres-  
ence of  
Christe in  
the sacra-  
ment.

conde parte (whiche is of the maner of the presence of the body and bloud of our sauour Christ in the sacrament thereof) wherein is no lesse contention, than in the first parte.

For a plain explicatiō wherof, it is not vnknown to all true faithfull christian people, that

¶ .i

our



# OF THE PRESENCE OF CHRIST

our sauiour CHRISTE (beeynge perfecte God,  
and in all thynges equall and coeternall with  
his father) for oure sakes beecamme also a per-  
fecte manne, takynge fleshe and bloudde of his  
blessed mother and vyrgyn Mary, and (sayng  
synne) beynge in all thynges lyke vnto vs, ad-  
ioynynge vnto hys dyuynitee a moste perfecte  
soule and a moste perfecte bodye: his soule be-  
ynge indued with lyfe, sence, wyll, reason, wyse-  
dome, memozy, and all other thynges required  
to the perfecte soule of man, and his body beynge  
made of verpe fleshe and bones, not onely ha-  
uynge all membez of a perfecte mannes bodye  
in due orde and pproporcion, but also beeynge  
subiecte to hunger, thyrste, labour, sweate, wea-  
rynesse, colde, heate, and all other lyke infirmit-  
tees and passions of man, and vnto deathe also,  
and that the moste vyle and peynefull vpon the  
crosse. And after his death he rose agayne, wyth  
the selfe same visibible and palpable body, and ap-  
peared therewith, and shewed the same vnto his  
apostles, and speciallve to Thomas, makynge  
hym to put his handes into his syde, and to feele  
hys woundes. And with the selfe same body, he  
forsooke this worlde, and ascended into heauen  
(the Apostels seeynge and beholdynge his body  
whan it ascended) and nowe sitteth at the right  
hand of his father, and there shall remayne vn-  
tyll the last day, whan he shall come to iudge the  
quicke and the deade.

Christ cor-  
porally is  
ascended  
vnto heuē.  
Actu. 3.

This is the trewe catholyke faythe, whiche  
the

the scripture teacheth, and the vniuersal church of Christe hath euer beleueed, from the begynnyng vntyll within these fower or fyue hundredeth yeares laste passed, that the Byschoppe of Rome, with the assistance of his Papistes, hath sette vp a newe faythe and belefe of theyr owne diuysyng, that the same body, really, corporally, naturally, and sensibly is in thys worlde still, and that in an hundredeth thousand places at one tyme, beynge inclosed in euery pyre and breade consecrated.

And although we doo affirme (accoordynge to Gods word) that Christe is in all persones, that truly beleue in hym, in suche sorte, that wyth his fleshe and bloudde he dothe spiritually nouryshe them, and feede them, and giueth them euerlastyng lyfe, and dothe assure them therof, as well by the promyse of his word, as by the sacramentall breade and wyne in his holy supper, whiche he dyd institute for the same purpose, yet we doo not a lyttell vary frome the haynous errors of the Papistes.

For they teache, that Christe is in the breade and wyne: But we say (accoordynge to the truth) that he is in them, that woorthely eat and drinke the breade and wyne.

They saye, that whan any manne eateth the breadde and drynketh the cuppe, CHRIST goeth into his mouthe or stomacke with the breade and wyne, and no further: But wee saye, that Christe is in the whole man bothe in the body

The difference betwene the true & papistall doctrine, concerning the presence of Christs body

M. II.

and



OF THE PRESENCE OF CHRIST  
and soule of hym, that worthily eateth the bread  
and drynketh the cuppe, and not in hys mouthe  
or stomacke onely.

They saye, that CHRIST is receyued in the  
mouth, and entreth in with the bread and wyne.  
Wee saye that hee is receaued in the harte, and  
entreth in by faythe.

They saye, that Chyste is reallye in the sa-  
cramentall breade beeynge reserved an whole  
peare, or so longe as the fourme of breadde re-  
mayneth, but after the receauynge thereof, hee  
flyeth vp (say they) from the receyuer, vnto hea-  
uen, as soone as the breadde is chawed in the  
mouthe, or chaunged in the stomacke: But wee  
say, that Chyst remaineth in the man that wor-  
thily receyueth it, so longe as the manne remai-  
neth a membre of Chyste.

They say, that in the sacrament, the corporall  
membres of Chyste be not distant in place, one  
from an other, but that wheresoeuer the head is,  
there be the fete, and wheresoeuer the armes be,  
there be the legges, so that in every parte of the  
bread & wyne, is all together, whole head, whole  
feete, whole fleshe, whole bloude, whole harte,  
whole lunges, whole brest, whole backe, and al-  
together whole, confused, and myxt without di-  
stinction or diuersitee. ¶ What a foolyshe and an  
abhomynable inuencion is this, to make of the  
moste pure and perfect body of Chyste, suche a  
confuse and monstrous bodye: And yet canne  
the Papistes imagine nothyng so foolyshe, but  
all

all Chyſtſtan people muſte receyue the ſame, as an oracle of God, and as a moſte certayne article of theyr ſayth, without whiſperynge to the contrarie.

Furthermoze the Papiſtes ſay, that a dogge or a Catte eate the bodye of Chyiſte, yf they by chaunce do eate the ſacramentall bread: We ſay that no earthely creature can eate the bodye of Chyiſt, nor drynke his bloude, but onely man.

They ſay, that euery mā good and euyl eateth the body of Chyiſte: We ſaye, that both do eate the ſacramental bread and drynke the wyne, but none doo eate the very body of Chyiſt and drink his bloude, but onely they that bee lyuely mem- bres of his body.

They ſaye, that good menne eate the body of Chyiſt, and drynke his blood, onely at that tyme whan they receyue the ſacrament: We ſay, that they eate, drynke and fede of Chyiſt continually, ſo longe as they be membes of his body.

They ſaye, that the body of Chyiſte that is in the ſacramente, hath his owne proper forme and quantitee: We ſay, that Chyiſte is there ſa- cramentally and ſpiritually, without forme or quantitee.

They ſay that the fathers & prophetes of the olde teſtament, did not eate the body nor drunke the blood of Chyiſt: We ſay, that they dyd eate his body & drunke his blood, althoughe he was not yet borne nor incarnated.

They ſay, that the body of Chyiſt is euery day  
M.iii. many



OF THE PRESENCE OF CHRIST

many tymes made, as often as there be Masses  
sayd, & that than, and there, he is made of bread  
and wyne: We say, that Chrystes body was ne-  
uer but oncs made, and than not of the nature  
and substance of bread and wyne, but of the sub-  
stance of his blessed mother.

They say, that the Masse is a sacrifice satiffa-  
ctory for synne, by the deuotion of the priest that  
offereth, & not by the thyng that is offered: But  
we say, that they sayng is a most hainous lye &  
detestable error, against the glory of Chryst. For  
the satisfaction for our synnes, is not the deuoti-  
on nor offerpng of the priest, but the onely hoste  
and satisfaction for all the synnes of the worlde,  
is the death of Chryste, and the oblation of hys  
body vpon the crosse, that is to say, the oblation  
that Chryste hym selfe offered ones vppon the  
crosse, and neuer but ones, nor neuer none but he  
And therefore that oblation whiche the priestes  
make dayly in theyr papistycall Masses, can not  
be a satisfaction for other mennes synnes by the  
priestes deuocion, but it is a meere elusion and  
subtyl craft of the deuil, wherby Antichrist hath  
many yeres blynded and deceined the worlde.

They say, that Chryste is corporally in many  
places at one tyme, affirmpng that his bodye is  
corporally and really present, in as many places  
as there be hostes consecrated: We say, that as  
the sonne corporallye is euer in heauen, and no  
where els, and yet by his operation and vertue,  
the Sonne is here in yearth (by whose influence  
and

and vertue, all thynges in the worlde be corporally regenerated, encreased and growe to their perfect state.) so lyke wise onre sauour Chyste bodely and corporallye is in heauen, sittynge at the right hande of his father, although spirituallly he hath promised to be present with vs by pearth vnto the worldes ende. And whan soeuer two or thre be gathered together in his name, he is there in the midst amonge theym, by whose supernall grace all godly menne bee first by him spirituallly regenerated, and after increase and growe to their spirituall perfection in God, spirituallly by fayth eatynge his fleche and drynking his bloude, although the same corporally bee in heauen, farre distant from our sight.

Nowe to retorne to the p[ri]ncipal matter, lest it myghte bee thought a newe deuise of vs, that Chyste as concernynge his body & his humayne nature, is in heauen, and not in pearth: therfore by Gods grace, it shal be euidently p[ro]ued, that this is no newe deuised matter, but that it was euer the olde fayth of the catholike churche vntyll the Papistes inuented a newe faith, that Chyst really, corporally, naturally, and sensibly is here still with vs in pearth, shut vp in a boxe or within the compasse of breade and wine.

Chap. 3.

This nedeth no better nor stronger p[ro]ofe, than that which the olde autho[ri]s byng for the same, that is to say, the generall p[ro]fession of all ch[ri]stian people in the common Creede, wherein as concernynge Chyestes humanitee, they be taught

The p[ro]fession thereof by our profession in our commune Creede

to



## OF THE PRESENCE OF CHRIST

to beleue after this sorte: That he was conceived by the holy ghost, bozne of the virgin Mary: that he suffered vnder Pontius Pilate, was crucified, dead, and buryed, that hee descended into hell, and rose againe the thirde daye, that he ascended into heauen, and sitteth at the right hand of his almighty father, and from thence shall come to iudge the quicke and dead.

This hath bene euer the catholyke faith of christian people, that Christ, as concerning his body and his manhoode is in heauen, and shall there continue vntyll he come doune at the laste iudgement.

And forasmuche as the Crede maketh so expresse mencyon of the article of his ascencion, and departing hence from vs, if it had been another article of our faythe, that his bodye taryeth also here with vs in yearth, suerly in this place of the Crede was so vrgēt an occasion geuen to make some inention therof, that doubtes it would not haue been passed ouer in our Crede with silence. For if Christe as concerninge his humanitee, be bothe here & gone hence, and both those two be articles of our faith, whan mencyon was made of the one in the Crede, it was necessarye to make mencyon of the other, leaste by professyng the one, we should be dissuaded from beleuyng the other, beyng so contrarie the one to the other.

Chap. 4.

The prose

To this article of our Crede accordeth holy scripture, and all the olde auncient doctours of Christes

» Christes church. For Christe hym selfe sayde: I hereof by  
 » leaue the worlde, and go to my father. And also the scrip-  
 » he sayde: You shal euer haue pooze folkes with ture.  
 » you, but you shall not euer haue me with you. And John. 16.  
 » he gaue warnyng of this errour befoze hande, Mat. 26.  
 » sayeng, That the tyme wolde come, whan many Mat. 24.  
 » Decepuers shal be in the worlde, and saye, Here  
 » is Christe, and there is Christe, but beleue theim  
 » not, sayd Christ. And S. Marke writeth in the Mar. 16.  
 » last chapter of his gospell, that the Lord Jesus  
 » was taken vp into heauen, and sitteth at the ryght  
 » hande of his father. And S. Paule exhorteth all Colos. 3.  
 » men to seke for thynges that be aboue in heauen,  
 » where Christe (saith he) sitteth at the ryght hande of  
 » God his father. Also he saith, that we haue such a Hebr. 8.  
 » byshop, that sitteth in heuen at the right hand of the  
 » throne of Gods maiesty. And that he haupng of Hebr. 10.  
 » fered one sacrifice for synnes, sitteth continually at  
 » the ryght hande of God, vntill his enemies be put  
 » vnder his feete as a footestool.

And herevnto consent all the olde doctoures of the church.

First Origen vpon Mathew reasoneth this Chap. 5.  
 matter, howe Christe maye bee called a stranger,  
 that is departed into an other cuntry, seyng that  
 he is with vs alwai vnto the worldes end, and is  
 among al them that be gathered together in his  
 name, and also in the middes of them that know  
 hym not. And thus he reasoneth. If he be here a-  
 mong vs stil, how can he be gon hence as a stra-  
 ger departed into an other contrey? Wher vnto

The protest-  
thereof by  
aunciente  
authors.

Origen, in  
Mat. Hom.  
33.



# OF THE PRESENCE OF CHRIST

he answereth, that Christ is both god and man,  
 hauing in hym two natures. And as a manne hee  
 is not with vs vnto the worldes ende, nor is presente  
 wyth all hys faythfull that bee gathered togyther in  
 his name, but hys diuine power and spyrte is  
 euer with vs. Baule (saith he) was absent from  
 the Corinthes in hys body, when he was present  
 with them in his spirite: So is CHRIST (saythe  
 he) gone hence, and absent in his humanitee, whiche  
 in his diuine nature is euery where. And in this  
 sayng (saith Origene) we diuide not his huma-  
 nitee, (for S. John writeth, that no spirite that  
 diuideth Jesus can be of God) but we reserue to  
 both his natures their owne properties.

In these wordes Origene hath plainly decla-  
 red his mynd, that Chrystes body is not both pre-  
 sent here with vs, & also gone hence & estranged  
 frome vs. For that were to make two natures of  
 one body, & to diuide the bodge of Jesus, for as  
 much as one nature can not at one tyme be both  
 with vs, and absent from vs. And therfore saith  
 Origen, that the presence must be vnderstand of  
 his diuinitee, and the absence of his humanitee.

And accordyng herevnto S. Augustin writeth  
 thus in a pistle ad Dardan. Doubt not but Jesus  
 Christe, as concernyng the nature of his manhode, is  
 now there, from whence he shal come. And remembre  
 well and beleue the profession of a chrysten man,  
 that he rose from death, ascended into heauen, syt-  
 teth at the righte hande of his father, and from  
 that place, and none other, shal he come to iudge  
 the

> the quick and the dead. And he that come (as the  
 > angels sayd) as he was sene go into heuen, that  
 > is to say, in the same forme and substance, vnto the  
 > whiche he gaue immortaltee, but changed not nature  
 > After this forme (saith he, meaning his mans na-  
 > ture,) we may not thynke that he is eury where. For  
 > we must beware, that we do not so stablysh his diu-  
 > nitee, that we take away the veritee of his body.

These bee S. Augustines playne woordes.

And by and by after he addeth these woordes.

> The Lorde Jesus as God, is eury where, and  
 > as manne is in heuen. And fynally he concludeth  
 > this matter in these fewe woordes. Doubte not  
 > but our Lorde Jesus Christe is eury where as  
 > God, and as a dwellar he is in man that is the  
 > temple of God, and he is in a certayn place in hea-  
 > uen, bycause of the measure of a very body.

And againe S. Augustine writeth vpon the gospell of S. Iohn.

In Iohn. tra-  
cta. 30.

> Our Sautour Jesus Christ (saith S. Augu-  
 > stin) is aboue, but yet his truth is here. His body  
 > wherin he arose is in one place, but hys truthe is  
 > spread eury where.

And in an other place of the same booke S. Au-  
 gustine expoundynge these woordes of Christe  
 (You shall euer haue poore men with you, but  
 me you shall not euer haue) saith he: that Christ spake  
 these woordes of the presence of his bodye. For  
 (saith he) as concernyng his diuine maiestee, as  
 concernyng his prouidence, as concernyng hys  
 infallible and inuisible grace, these woordes bee



## OF THE PRESENCE OF CHRIST

> fulfilled whiche he spake: I am with you vnto  
 > the worlds end. But as concerning the flesh which  
 > he took in his incarnation, as concerninge that  
 > which was boyn of the virgin: as concerninge that  
 > whiche was apprehended by the Jewes, and cru-  
 > cified vppon a tree, and taken downe frome the  
 > Crosse, lapped in linnen clothes and buried, and  
 > rose agayne, and appered after his resurrection,  
 > as concerninge the fleshe, he sayde: You shall not  
 > euer haue me with yon. Wherfore seeinge that as  
 > concerninge his fleshe, hee was conuersant with  
 > his disciples fortye daies, and they accompani-  
 > eng, seeinge, and followinge hym, he went vp into  
 > heauen, bothe hee is not here, (for he sitteth at the  
 > ryght hande of his father) and yet hee ys here, for  
 > hee departed not hence, as concerninge the pre-  
 > sence of his diuine Maiestee. As concerninge  
 > the presence of his maiestee, we haue Christe e-  
 > uer with vs, but as concerninge the presence of his  
 > fleshe, he sayd truely to his disciples: Ye shal not euer  
 > haue me with you. For as concerninge the presence  
 > of his fleshe, the church had Christ but a fewe dayes,  
 > yet nowe it holdeth hym faste by faythe, though  
 > it see hym not with eyes.

All these be. S. Augustines wordes.

De essentia  
diuinitatis.

Also in an other booke, entitled to saint Au-  
 gustine, is written thus: We must beleue and  
 > confesse, that the sonne of god (as concerninge his  
 > diuinite) is inuisible, without a body, immortal,  
 > and incircumscriptible, but as concerninge his hu-  
 > manitee, we ought to beleue and confesse, that he

is

is visible, hath a body, and is contained in a certain place, and hath truly all the members of a man.

Of these wordes of S. Augustine, it is most cleare, that the profession of the catholike fayth is, that Christ (as concerning his bodely substance and nature of man) is in heaven, and not present here with vs in yearth. For the nature and property of a very body, is to be in one place, and to occupie one place, and not to be every where, or in manye places at one tyme. And though the body of Christ, after his resurrection and ascension, was made immortal, yet the nature thereof was not chaunged, for than (as saint Augustine sayth) it were no very body. And further saint Augustine sheweth, bothe the maner & fourme, howe Christ is here present with vs in yearth, & howe he is absent, saying, that he is presente by his diuine nature and Maiestie, by this prouidence, and by his grace, but by his humane nature and very body, he is absent fro this world, and present in heaven.

Cyrillus likewise vpon the Gospell of sainte Ihon agreeth fully with S. Augustine, saying: *Cyrillus in Ihon. lib. 6. cap. 14* Although Christ toke awaye fro hence the presence of his body, yet in his Maiestie of his Godhead he is euer here, as hee promised to his disciples at his departynge, saying: I am with you euer vnto the worldes ende.

And in an other place of the same booke, saint Cyril sayth thus. *Libro. 9. cap. 21.*

Christian people must beleue, that although

Christ

Christ



## OF THE PRESENCE OF CHRIST

> Christ be absente from vs, as concernyng his bodye,  
 > yet by his power he gouerneth vs and all thyn-  
 > ges, and is p̄sent with all them that loue hym.  
 > Therfore he sayd, Truly truly I say vnto you,  
 > wheresoeuer there be two or thre gathered toge-  
 > ther in my name, there am I in the myddes of  
 > them. For lyke as whan he was conuersant here  
 > in yearth as a man, yet than he fylled heauen, &  
 > dyd not leaue the company of aungels: euen so  
 > beeynge nowe in heauen with his fleshe, yet hee fyl-  
 > leth the yert̄h, & is in them that loue hym. And it  
 > is to bee marked, that although Christ should go  
 > away onely as concernyng his fleshe, (for he is euer  
 > p̄sent in the power of his diuinitee) Yet for a  
 > lyttell tyme he sayde he woulde be with his Disciples.  
 > These be the wordes of saint Crysostome.

Ambrosius  
 in Lucam.  
 li. 10. ca. 24

Saint Ambrose also sayth, that we must not  
 seeke Christ vpon yearth, nor in yert̄h, but in hea-  
 uen, where he sitteth at the ryght hande of his father.

Gregorius  
 in Ho. Pas-  
 chatis,

And likewise sayncte Gregory wytteth thus.  
 Christe (sayth he) is not here by the presence of his  
 fleshe, and yet he is absente no where by the pre-  
 sence of his Maiestee.

What subtiltee thynkest thou (good reader)  
 can the Papistes nowe ymagine, to defend their  
 pernicious errour, that Christe in his humayne  
 nature is bodylpe here in yearth, in the conse-  
 crated bread and wyne: seeyng that all the olde  
 Church of Christe beleued the contrary, and al  
 the olde authoꝝ wrote the contrary:

For

For they all affirmed & beleued, that Chylle, bepng but one parson, hath neuerthelesse in him twoo natures oꝝ substances, that is to saye, the nature of his Godheade, and the nature of hys manhood. They saye furthermoze, that Chylle is both goone hence from vs vnto heauen, and is also here with vs in yearth, but not in his humaine nature, (as the Papistes would haue vs to beleue) but the olde authoꝝ saye, that he is in heauen, as concernyng his manhoode, and neuertheles both here and there, & euery where, as concernyng his Godhead. For although his diuinitee bee suche, that it is infinite, withoute measure, compasse oꝝ place, so that as concernyng that nature, hee is circumscribed wyth no place, but is euery where, and fylleth all the worlde: yet as concernyng his humaine nature, he hath measure, compasse and place, so that whan he was here vpon yearth, hee was not at the same tyme in heauen, and nowe that hee is ascended into heauen, as concerninge that nature, he hath now forsaken the yearth, and is onely in heauen.

Chap. 6.

For one nature that is circumscribed, compassed and measured, can not be in dyuers places at one tyme. Thys is the faythe of the olde Catholicke churche, as apeareth as well by the authoꝝ befoze reherled, as by these that hereafter foloweth.

One body can not be in dyuers places at one tyme.

Saincte Augustyne speakyng, that a body must nedes be in some place, sayth: that if it be not

Ad Dardam num.

within



# OF THE PRESENCE OF CHRIST

Within the compasse of a place, it is no where. And if it be no where, than it is not.

*Cyrillus de Trin. lib. 2.* And **S. Cyril** considering the proper nature of a very body, sayde: that yf the nature of the Godhead were a body, it muste needes be in a place, and haue quantitee, greatnesse, and circumscription.

If than the nature of the Godhead must needes bee circumscribed, if it were a bodye, muche moze must the nature of Christes manhoode bee circumscribed, and conteyned within the compasse of a certayne place.

*Didymus de spiritu sancto. lib. 1. cap. 1.* **Didymus** also in his booke De spiritu sancto, (whiche sainte Hierome did translate) proueth, that the holy ghost is very God, because he is in many places at one tyme, whiche no creature can be. For (sayth he) all creatures visible and invisible be circumscribed and inuironned eyther within one place (as corporal and inuisible thynges be) or within the proprietee of theyr owne substaunce, (as aungels & inuisible creatures be) so that no Angel (sayth he) can bee at one tyme in two places. And forasmuche as the holy ghost is in many men at one tyme, therefore (sayth he) the holy ghoste muste needes be God.

*Basilus de spiritu sancto. cap. 22.* The same affirmeth also saint Basyle, That the angell whiche was with Cornelius, was not at the same tyme with Phylippe, nor the angell whiche spake to Zachary in the altare, was not the same tyme in his propre place in heuen. But the holyc ghoste was at one tyme in Abacuk, and in Danyell in Babylon, and with Hieremye in pryson, and

and with Ezechuell in Chober, wherby he proueth,  
that the holy ghoſte is God.

Wherfore the Papistes (whyche ſay, that the  
body of Chriſte is in an infinite numbꝛe of pla-  
ces at one tyme) doo make his body to bee God,  
and ſo confounde the two natures of Chriſt, at-  
tributynge to his humayne nature, that thyng,  
whiche belongeth onely to his diuinitee, which  
is a moſte heynous and deteſtable hereſy.

Agaynſte whome writeth Fulgentius in this  
wyſe, ſpeakynge of the diſtinction and diuerſitee  
of the two natures in CHRISTE.

One and the ſelfe ſame Chriſte (ſayeth he) of *Fulgentius*  
mankynd was made a man, compaſſed in a place, *ad Traſimū-*  
who of his father is God, withoute meaſure of *dum Regem*  
place. One and the ſelfe ſame perſon, as concer- *lib. 2.*  
nyng his mans ſubſtaunce, was not in heauen,  
whan he was in yearth, and forſooke the yearthe,  
when he aſcended into heauen: but as concernynge  
his godly ſubſtaunce (whiche is aboue all mea-  
ſure) he neyther left heauen, whan he came from  
heauen, noꝛ he lefte not the yearth, whan he aſ-  
cended into heauen, whyche may bee knowne by  
the moſte certayn worde of Chriſt hym ſelf, who  
to ſhewe the placynge of his humanitee, ſayde to his  
diſciples: I aſcende vp to my father and your  
father, to my god and your god. Alſo whan he  
had ſayd of Lazarus, that he was deade, he ad-  
ded, ſayeng: I am gladde foꝛ your ſakes, that  
you may beleue. Foꝛ I was not there: but to ſhew  
the vnomeaſurable compaſſe of his diuinitee, he  
ſayde

D. i.



# OF THE PRESENCE OF CHRIST

sayd to his disciples: Beholde, I am with you alwaies vnto the worldes ende. Nowe how dyd he go vp into heauen, but because hee is a very man contained within a place? Or how is he present with faythfull people, but because he is very God, beinge without measure?

Of these wordes of Fulgentius it is declared most certaynly, that Christe is not here with vs in earth, but by his godhead, & that his humanitie is in heauen onely, and absent from vs.

*Vigilius*

*Contra Eutyche lib. 1.*

Yet the same is more playnly shewed (yf more playnely can bee spoken) by Vigilius a byshop and an holpe martyr. He writeth thus agaynste the heretike Eutyches, whiche denyed the humanitie of CHRIST, holdynge oppynion, that hee was onely God, and not manne. Whose erreure Vigilius confutynge, prouethe, that CHRISTE hadde in hym twoo natures, ioyned together in one persone, the nature of hys Godheade, and the nature of his manhoode. Thus he writeth.

*Iob. 14.*

*Iho. 16*

Christ sayd to his disciples: If you loued me, you wold be glad, for I go vnto my father. And agayne he sayde: It is expedient for you that I go, for yf I go not, the comforter shall not come to you. And yet surely the eternall word of God, the vertue of God, the wysedome of God, was euer with his father, and in his father, yea euen at the same tyme, whan he was with vs, and in vs: For whan he dyd mercifully dwell in this worlde, he lefte not his habitation in heauen, for he

he is every where whole wyth hys father, equall  
 in diuinitee, whome no place can conteyne, for  
 the sonne fylleth all thynges, and there ys no  
 place that lacketh the pzelesence of his diuinitee.  
 From whence than, and whither dyd he say, that  
 he wolde go: **O** howe dyd he say, that he wente  
 to his father, frome whome doubtlesse he neuer  
 departed: But that to go to his father, and frome  
 vs, was to take from this worlde that nature, whyche  
 he receaued of vs. **T**hou seest therfore that it was  
 the ppopetee of that nature to bee taken awaye  
 and go from vs, which in the ende of the worlde  
 shall bee rendered agayne to vs, as the angels  
 wytnessed, sayeng: **T**his Iesus which is taken *Actu. i. 7*  
 from you, shal com agayn, lyke as you saw hym  
 goyng bp into heauen. **F**or looke vpon the my-  
 racle, looke vpon the mysterye of bothe the na-  
 tures. **T**he sonne of God, as concernyng his hu-  
 manitee went from vs, as concernyng his diuini-  
 tee, he sayde vnto vs: Beholde I am with you *Mat. ult.*  
 all the dayes vnto the worldes ende.

**T**hus far haue I rehersted the wordes of Vi-  
 gilius, and by and by hee concludeth thus. **H**e  
 is with vs, and not with vs, for those whome he  
 lefte, and went from them, as concernyng his huma-  
 nitee, those he lefte not, nor forsoke them not, as  
 touchyng his diuinitee. **F**or as touchyng the form  
 of a seruant (which he toke away from vs into heuen)  
 he is absent from vs, but by the fourme of God,  
 (whyche goeth not from vs) he is pzelesente with  
 vs in earth, and neuerthelesse bothe pzelesent and

D. it.

absente,



OF THE PRESENCE OF CHRIST.  
absent, he is all one Christe.

Hitherto you haue herd Vigilius speke, that Christe as concernynge his bodily p[re]sence, and the nature of his manhode, is gone from vs, taken from vs, is gone vp into heauen, is not with vs, hath lefte vs, hath forsaken vs. But as concernynge the other nature of his deitee, he is still with vs, so that he is both with vs, and not with vs : with vs in the nature of his deitee, and not with vs in the nature of his humanitee.

*Contra Eu<sup>m</sup> tychē lib. 4.* And yet more clerely doth the same Vigilius declare the same thyng in an other place, sayeng :

› If the woorde and the fleshe were bothe of one nature, sayng that the word is euery where, why  
› is not the fleshe than euery where : For whan ye  
› was in earthe, than veryly it was not in heauen : and  
› nowe whan it is in heauen, it is not surely in yearth.  
› And it is so sure, that it is not in earth, that as concernynge it, we looke for hym to come frome heauen, whom as concernynge his eternall woorde,  
› we beleue to bee with vs in earth : Therfore by your doctrine (saythe Vigilius vnto Eutyches, who defended, that the diuinitee and humanitee in Christe was but one nature) eyther the woorde  
› is contained in a place wyth hys fleshe, or els the fleshe is euery where with the woorde. For one nature can not receyue in it selfe two diuers and contrary thynges. But these two thyngs be dyuers and farre vnylike, that is to say, to bee conteyned in a place, and to be euery where. Therfore in as muche as the word is euery where, and the fleshe is  
not

> not every where, yt appereth playnely, that one  
 > Chyist hym selfe hath in hym two natures, & that  
 > by hys dyuine nature, he is every where, and by  
 > his humain nature, he is contained in a place, that he  
 > is created, & hath no begynnyng, that he is sub-  
 > iect to death, & can not die. Wherof one he hath  
 > by the nature of his worde (wherby he is god) &  
 > the other he hath by h nature of his fleshe, wher-  
 > by the same god is man also. Therefore one sonne  
 > of god, the selfe same was made the sonne of mā,  
 > and he hath a begynnyng by the nature of hys  
 > fleshe, and no begynnyng by the nature of his  
 > Godhead. He is created by the nature of hys  
 > fleshe, and not created by the nature of his god-  
 > head. He is comprehended in a place by the nature  
 > of his fleshe, and not comprehended in a place by  
 > the nature of hys Godheade. He is inferiour to  
 > angels in the nature of his fleshe, and is equal  
 > to his father in the nature of his Godheade. He  
 > dyed by the nature of his fleshe, and dyed not by  
 > the nature of his godheade. This is the faith  
 > and catholyke confession, whych the Apostles  
 > taught, the martyrs dyd corroborate, and sayth  
 > full people kepe vnto this day.

All these be the saynges of Augustinus, who (at  
 cording to al the other authoys before rehersed,  
 and to the seyth and catholyke confession of the  
 apostles, martyrs, and all faithfull people vnto  
 hys tyme) sayth, that as concernyng Chyists hu-  
 manitee, whan he was here on erthe, he was not  
 in heauen: and now he ys in heauen, he



## OF THE PRESENCE OF CHRIST

he is not in earthe. For one nature cannot be bothe conteyned in a place in heauen, and be also here in earthe at one tyme. And for as muche as Christe is here with vs in earth, and also is conteyned in a place in heauen, he proueth thereby, that Christ hath two natures in hym, the nature of a man (whereby he is gon from vs, and ascended into heauen) and the nature of his godhead, whereby he is here with vs in earth. So that it ys not one nature þat is here with vs, & that is gone from vs: that is ascended into heauen, and there cōteined, & that is permanēt here with vs in earth.

Wherefore the Papistes (whiche name of late yeares haue made a newe saythe) that Christes naturall bodye is really and naturally presente bothe with vs here in earthe, and sitteth at the right hande of his father in heauen, doo erre in two very horrible heresies.

The one, that they confound his two natures, his godhead and his manhod, attributyng vnto his humanitee, that thyng, which appertayneth only to his diuinitie, that is to saye, to be in heauen and earthe, and in many places at one tyme.

The other is, that they dreynde and separate his humaine nature, or his body, makyng of one body of Christe. ii. bodyes, and ii. natures, one whiche is in heauen, vnsyble and palpable, hauyng al membris and proportions of a most perfect natural man, & an other which they say is in earth here with vs, in euery bread and wyne that is consecrated, hauyng no distinction, for me nor

proportion of members. whiche contrarieties & diuersities (as this holy mass; Augillius saith) can not be together in one nature.

But now seying that it is so euident a matter, Chap. 7. both by the expresse wordes of scripture, & also by al tholde authoys of the same, that our sauiour Christ (as cōcernyng his bodely p̄sence) is ascended into heaue, and is not here in earth. And seying that this hath beene the true confession of the catholike fayth euer stithens Christs ascension, it is nowe to be considered, what moued the Papistes to make a newe and contrary faith; & what scriptures they haue for their purpose.

What moued them I knowe not, but their own iniquitie; & the nature and condiction of the sea of Rome, whiche is of all other most contrary to Christ, and therfore most worthy to be called the sea of Antichrist. And as for scripture they allege none but only one, & that not truly vnderstanded, but to serue their purpose wrested oute of context wherby they make it to gette & sounde a contrary to al other scriptures pertainyng to that matter.

Christ toke bread (say they) blessed, and brake it and gaue it to his disciples, saying: This is my body. These wordes they euer still repeat, and beate vpon, that Christe saye, This is my body, and this saying they make their thorow marker, to proue therby, aswel the real and natural p̄sence of Christs body in the sacramente, as their imagined Transubstantiation. For these wordes of Christ (say they) be moſte plaine and most

An answer to the Papistes, alledgeinge for them these wordes Thys is my body

The argu-  
ment of  
the Papis-  
tes,



OF THE PRESENCE OF CHRIST

most true. Than forasmuch as he said, This is my body, it must nedes be true, that that thing whiche the priest holdeth in his handes, is Chyristes body. And if it be Chyristes body, than can it not be breade, whereof they gather by their reasoning, that there is Chyristes body reallye present, and no breade.

Nowe forasmuche as all their profe hangeth onely vpon these wordes, This is my body, the true sence and meanyng of these wordes must be examined. But (say they) what nede they any examination? What wordes can bee more playne than to say, This is my body?

The interpretation of these wordes, This is my bodye.

Truth it is in deede, that the wordes bee as playne as may bee spoken: but that the sence is not so plaine, it is manifest to every man, that wayeth substantiallye the circumstances of the place. For when Christ gaue breade to his disciples, and sayde, This is my bodye, there is no man of anye discrecion, that vnderstandeth the Englishe tongue, but he may well knowe by the order of the speech, that Christ spake those wordes of the breade, calling it his bodye, as all the olde authors also do affirme, although many of the Papistes deny the same. Wherefore this sentence can not meane as the wordes, seeme and purport, but there must nedes be some figure or mystery in this speeche, more than appeareth in the plaine wordes. For by this maner of speeche plainly vnderstande without any figure as the wordes lye, canne be gathered none other sence,

Now

but

but that bread is Chyestes bode, and that Chyestes body is breade, which all christian eares do abhorre to heare. Wherefore in these wordes most nedes be sought out an other sense and menynge, than the wordes of them selues do beare.

And although the true sense and vnderstandynge of these wordes, be sufficiently declared before, when I spake of Transubstantiation, yet to make the matter so playne, that no scruple or doubt shal remain, here is occasion giuen, more fully to intreate therof. In whych processe shall be shewed, that these sentences of Chyeste, This is my body, This is my bloude, bee figuratiue speches. And although it bee manifest ynough by the playne wordes of the gospel, and proued before in the processe of transubstantiation, that Chyeste spake of breade, whan he sayde, This is my body. likewise that it was very wyne, whiche he called his blood: yet least the Papistes shuld say, that we sucke this out of our owne syngers, the same shall be proued by testimonye of all the olde authours, to be the trewe and olde saythe of the catholyke churche. Where as the schole authours and Papistes, shall not bee able to shewe so muche as one woorde of any ancient authour to the contrary.

Chap. 8.

Chyeste called breade his body, and wyne his bloude

Illustrat  
crucian  
20311111

unimig  
ingm  
dipm

3.3.11

First Irenaeus, writynge agaynst the Valentinians in his fourthe booke saythe, that Chyeste confessed bread, whiche is a creature, to be his body, and the cup to bee his blood. And in the same booke he writeth thus also. The bread wherein the than-

Irenaeus con  
tra Valenti.  
lib. 4. ca 32.

Cap. 34.

P. 1.

kes



# OF THE PRESENCE OF CHRIST

kes be gotten, is the body of the Lorde. And yet a-  
 Cap. 57. > gayne in the same booke he saythe, that Chyste  
 > takynge bread, of the same sorte that our bread is of,  
 > confessed that it was his body: And that that thing  
 > whiche was tempered in the chalice, was his bloudde.

Lib. 5. > And in the fift boke he writeth further, that of  
 > the chalice (whiche is his bloude) a man is nourished  
 > and dothe growe by the breade, which is his body.

These wordes of Ireneus be most plain, that  
 Chyste takynge very materiall breade, a crea-  
 ture of God, and of suche sort as other breaddes  
 is, whiche we do vse, called that his body, whan  
 he sayde, This is my bodye. And the wyne also  
 whiche doothe feede and nouryshe vs, he called  
 his bloudde.

Tertulian likewyse in his booke written a-  
 Tertulian > gaynst the Jewes, saith that Chyste called bread  
 nus aduers. > his body. And in his booke against Marcion he  
 sus iudeos. > oftentymes repeteth the selfe same wordes.

And S. Cyprian in the ffirst boke of his epi-  
 Cyprianus > stles, saith the same thyng, that Christ called suche  
 ad Magnū > breade, as is made of many cornes ioyned together,  
 li. 1. epi. 6. > his body: and suche wyne he named his bloudde, as is  
 > pressed out of many grapes, and made into wyne.

Lib. 2. E- > And in his second boke he saith these wordes:  
 pist; . > water is not the blood of Chyste, but wyne. And  
 > agayne in the same Epistle he saythe, that it was  
 > wyne, whiche Chyste called his blood, ande that if  
 > wyne bee not in the chalice, than we drynke not of  
 > the fruite of the vyne. And in the same epistle he  
 > saythe, that meale alone, or water alone, is not the  
 bodye

body of Christe, excepte they be bothe ioyned togith-  
er to make thereof breade.

Epiphanius also saith, that Christ speaking of a lofe, whiche is rounde in fashion, and can not se,  
heare, nor fele, sayd of it, This is my body. *Epiphan. in Ancorato.*

And Saynt Hierome, wrytyng ad Hedibiam, Hieron. ad Hedibiam  
saith these wordes. Let vs mark, that the bread whiche the Lord brake, and gaue to his disciples,  
was the body of our Sauour Christ, as he sayd vnto them: Take and eate, this is my body.

And S. Augustine also saith, that althoughe we may sette forth Christe by mouth, by wry-  
tynge, and by the sacramente of his bodye and bloude, yet we call neyther our tongue nor wordes, nor ynke, letters, nor paper, the bodye and bloudde of Christe, but that wee calle the bodye  
and bloudde of Christe, whiche is taken of the fruite of the earthe, and consecrated by mysticall prayer. *August. de trinita. li. 3. cap. 4.*

And also he sayth, Iesus called meate, his body, and drynke his bloudde. *De verbis apostoli, sermo. 2.*

More ouer Cyrill vpon Saynt John saith, that Christe gaue to his disciples peces of bread, saying: Take, eate, this is my body. *Cyrillus in Ioannem li. 4. cap. 14.*

Likewise Theodozetus saith, whan Christe gaue the holy mysteries, he called bread his body, and the cuppe myxt with wyne and water, hee called his bloudde. *Theodore- tus in dialogo. 1.*

By al these foresayd authoys, and places, with many mo, it is playnely proued, that whan our sauoure Christe gaue breadde vnto his disciples, sayenge: Take, and eate, this is my body, And lyke wyse whan he gaue theim the



cuppe, sayenge, **Bloude** this amonge you, and  
 drynke you all of this, for this is my bloude: he  
 called than the very materiall breade his bodye,  
 and the very wyne his bloudde.

That breade (I say) that is one of the creatu-  
 res here in earth amonge vs, and that groweth  
 out of the earthe, and is made of many graynes  
 of coꝛne beaten into flower, and mixed with wa-  
 ter, and so baken & made into bread, of such sorte  
 as other our bread is, that hath neither sence nor  
 reason, & finally that feedeth and nourisheth our  
 bodies, suche breadd **Chyste** called his bodye,  
 whan he sayd, **This is my bodye**. And such wine  
 as is made of grapes pressed together, and ther-  
 of is made drynke, whiche nourisheth the bodye,  
 suche wyne he called his bloude.

This is the true doctrine, confirmed as well  
 by holy scripture, as by all auncient authoꝛs of  
**Chyistes** churche, bothe Greekes and Latines,  
 that is to saye, that when our Saviour **Chyste**  
 gaue bread and wyne to his disciples, and spake  
 these woꝛdes, **This is my bodye**, **This is my**  
**bloude**. It was very bread and wyne whych he  
 called his body and bloud.

Now let the Papistes shewe some authoritee  
 for their opinion, eyther of scripture, or of some  
 auncient authoꝛ. And let theym not constrayne  
 all men to folowe their sonde deuises, onely by-  
 cause they say, **It is so**, without any other ground  
 or authoritee, but their owne bare woꝛdes. For  
 in suche wyse credite is to bee geuen to **Goddess**  
 woꝛde

woorde onely, and not to the woorde of any man.  
As many of theym as I haue redde (the by-  
shop of Wyndchester onely excepted) do say, that  
Christe called not bread his body, nor wyne his  
bloude, whan he sayd, This is my body, This  
is my bloude. and yet in expounding these wo-  
des they vary amōg them selves: which is a toke  
that they be uncertayne of their owne doctrine.

For some of them saye, that by this pronoun  
demonstratiue (this) Christe understode not the  
bread nor wyne, but his body and bloude.

And other som say, that by the pronoun (this)  
he ment neither the bread nor wine, nor his body  
nor blood, but that he ment a particular thyng  
uncertayne, whiche they call Individuum vagum,  
or Individuum in genere, I trow som Mathema-  
ticall quiditee, they can not telle what.

But let all these Papistes together shewe any  
one authoꝛtee, either of scripture, or of ancient  
authoꝛ, either Greke or Latin, that saith as they  
say, that Christe called not breade and wyne his  
body and blood, but Individuum vagum, and for  
my parte I shall geue theym place, and confesse  
that they say trewe.

And yf they can shewe nothyng for theym of  
antiquitee, but onely theyꝝ owne bare wordes,  
than it is reason that they geue place to the tru-  
the confirmed by so many authoꝛitees, bothe of  
scripture and of auncient wryters, which is, that  
Christ called very materiall bread his body, and  
very wyne made of grapes, his blood.



OF THE PRESENCE OF CHRIST

Chap. 9.

Breade is  
my body,  
wyne is  
bloud, bee  
figura-  
tiue spee-  
ches.

Nowe this being fully proued, it must nedes follow consequently, that this maner of speaking is a figuratiue speeche. For in playne and proper speeche, it is not true, to saie, that breade is Chyistes body, or wyne his bloude. For Chyistes body hath a soule, life, sence & reason: but bread hath neither soule, lyfe, sence, nor reason.

Likewyse in playne speeche it is not true, that we eate Chyistes body, and drynke his bloudde. For eatynge and drynkyng in their propre and vsuall signification, is with the tonge, testh, and lippes, to swallow, diuide and chawe in peeces: whiche thyng to do to the fleshe and bloude of Christ, is horrible to be hearde of any chistian.

Chap. 10.

To eate  
Chyistes  
fleshe and  
drynke his  
bloud, bee  
figuratiue  
speeches.

So that these speeches, To eate Chyistes body and drynke his bloud, be speeches not taken in the proper signification of euery worde, but by translation of these wordes (eatynge and drynkyng) from the signification of a corporal thyng, to signifye a spiritual thyng: and by calling a thyng that signifieth, by the name of the thyng whiche is signified therby. Which is no rare nor strange thyng, but an vsuall maner and phrase in comon speeche. And yet least this faulte shuld be imputed vnto vs, that we doo fayne thynges of oure owne heades withoute authoritee (as the Papistes be accustomed to do) here shall be cited sufficient authoritee, as well of scripture, as of olde auuncient authoys, to approue the same.

Iho. 6.

John said, that he was the bread of life, the whiche

»che whosoever did eat, should not dye, but live  
 »for ever. & that the bread whiche he would geve  
 »us, was his flesh, and therefore whosoever  
 »shoulde eat his flesh and drynke his bloude,  
 »shoulde have everlastynge life, and they that  
 »should not eat his flesh and drinke his bloude,  
 »should not have everlasting lyfe. When Chyste  
 had spoken these wordes with many mo of the  
 eatynge of his flesh and drynking of his bloud,  
 both the Jewes & many also of his disciples wer  
 offended with his wordes, and sayd: This is an  
 »hard saying. For howe can he geve us his flesh  
 »to be eaten? Chyste perceyving their murmuring  
 heartes (because they knewe none other eatinge  
 of his flesh, but by chawing and swallowyng) to  
 declare that they should not eat his body after  
 that sorte, nor that he ment of any such carnal  
 »eatynge, he sayde thus vnto them. What if you  
 »see the sonne of man ascend vp where he was be-  
 »fore? It is the spirite that giueth lyfe, the flesh  
 »auayleth nothing. The wordes whiche I spake  
 »vnto you be spirite and lyfe.

These wordes our sauour Chyste spake, to lyft  
 vp their mindes fro yearth, to heauen, & fro car-  
 nal to spiritual eating, that they shuld not phan-  
 tasy, that they should with their teethe eat him  
 present here in earth, for his flesh so eaten (saith  
 he) shoulde nothyng profite them. And yet so they  
 should not eat him, for he would take his body  
 away from them, and ascend with it into heauen.  
 And there by fayth, & not with teethe, they should  
 spirite



# OF THE PRESENCE OF CHRIST

spiritually eate him sitting at the ryght hand of  
 his father. And therfore (sayth he) The wordes  
 which I do speake, be spirite and life. that is to  
 say, are not to be vnderstand, that we shall eate  
 Christ with our teethe grossely and carnally, but  
 that we shall spiritually & gostly with our sayth  
 eate him, beyng carnally absent from vs in hea-  
 uen. And in suche wyse, as Abraham and other  
 holy fathers did eate him, many yeres befoze he  
 was incarnated and bozne. As S. Paule saith,  
 that they al did eate the same spiritual meat that  
 wee do, and dranke the same spyrytuall drynke,  
 that is to saye, Christe. For they spirituallye by  
 their sayth were fed and nozished with Christes  
 body and bloud, and had eternal life by him, be-  
 foze he was bozne, as we haue nowe, that come  
 after his ascencion.

Thus haue you hearde, the declaracion of  
 Christe hym selfe and of saynt Paule, that the  
 eatyng and drynking of Christes fleshe & bloud,  
 is not taken in the common significacion, with  
 mouthe and teethe to eate and chawe a thinge  
 beyng present, but by a lyuely faith in heart and  
 mynde to chawe and digest a thyng beyng ab-  
 sent, either ascended hence into heauen, or els  
 not yet bozne vpon earth.

And Origene declaryng the sayde eatinge of  
 Christes fleshe and drynking of his bloud, not to  
 be vnderstand as the wordes do sound, but figu-  
 ratuely, wytteth thus vppon these wordes of  
 Christ. Except you eate my fleshe and drinke my  
 bloud

Origen. in  
 Leuit. bo. 7

bludde, you shall not haue lyfe in you. Consider  
 (saith Origen) that these thinges witten in gods  
 booke, are figures, and therfore examine and vn-  
 derstande them as spirituall, and not as carnall  
 men. For yf you vnderstande them as carnall men,  
 they hurte you, and feede you not. For euen in the  
 gospels is there founde letter that kylleth. And  
 not only in the olde testamente, but also in the  
 newe is there founde letter that sleaeth hym, that  
 doth not spirituallly vnderstande that whiche is  
 spoken. For if thou folowe the letter or wordes of  
 this that Christe sayd: Excepte you eate my fleshe and  
 drynke my bloude, this letter kylleth.

Who can moze playnely expresse in any woordes,  
 that the eatyng and drynkyng of Christes  
 fleshe and bloude, are not to be taken in common  
 signification, as the woordes pretend and sound,  
 than Origene dooth in this place.

And S. John Chrysostom affirmeth the same Chrysost. in  
Iohannem  
Hom. 46.  
 sayng, that yf any man vnderstande the wordes of  
 Christ carnally, he shall surely profite nothyng there-  
 by. For what meane these woordes, The fleshe  
 auayleth nothyng? He ment not of his fleshe (God  
 forbid) but he ment of them that fleshely and carnally  
 vnderstoode those thynges that Christe spake. But  
 what is carnall vnderstandyng? To vnderstande the  
 wordes simply as they be spoken, and nothyng els.  
 For we ought not so to vnderstande the thinges  
 which we se, but al mysteries must be considered  
 with inwarde eies, and that is spirituallly to vnder-  
 stande them.



In these wordes S. John Chrysostome teacheth plainly, that the wordes of Christ concerning the eating of his flesh, and drinking of his blood are not to be vnderstande simply, as they be spoken, but spiritually and figuratiuely.

Augustinus  
de doctrina  
christ. li. 3.

And yet moſte plainly of all other, S. Augustine both declare this matter in his booke De doctrina christiana, in which booke he instructeth christian people, howe they should vnderstand those places of scripture, which ſeeme harde & obscure.

Seldo (saith he) is any difficulty in propre wordes, but either the circumstance of y place, or y connecting of diuers translations, or els the originall tongue wherein it was written, wil make the sence plaine. But in wordes that be altered from their propre significatio, there is great diligence and heed to be take. And specially we must beware, that we take not literally any thyng that is spoken figuratiuely. No contrarie wise we must not take for a figure any thyng, that is spokē properly. Therefore muste be declared (saith S. Augustine) the manner howe to discerne a propre speche from a figuratiue. wherein (saith he) must be obserued this rule, that if the thing which is spokē, be to y furtherance of charite, than it is a propre speche, & no figure. So that if it be a comendement, that forbiddeth any euill or wicked acte, or commandeth any good or benefittall thyng, than it is no figure. But if it comande any yll or wicked thyng, or forbid any thing that is good and beneficiall, than is it a figuratiue speache. Now this sayng of Christ,

Except

, (Excepte you eate the fleshe of the sonne of manne  
, and drynke his bloude, you shall have no lyfe in you)  
, seemeth to commaunde an haynous and a wycked  
, thyng, therefore it is a figure, commaunding vs  
, to be partakers of Chyistes passion, keepyng in  
, our minds to our great comfort and profit, that  
, his fleshe was crucified and wounded for vs.

This is bryefly the sentence of S. Augustine  
in his boke De doctrina Christiana.

And the lyke he writeth in his boke De catechi-  
sandis rudibus, and in his booke Contra aduersa-  
rium legis & prophetarum, and in dyuers other  
places, whiche for tediousnes I passe over.

For if I shuld reherse all the authorities of S.  
Augustin and other, which make mentiō of this  
matter, it wolde weary the reader to muche.

Wherefore to all theym that by any reasona-  
ble meanes wyl bee satisfied, these thynges be-  
fore rehearsed are sufficiente, to proue that the  
eatynge of Chyistes fleshe and drynkyng of his  
bloude is not to bee vnderstande symple and  
playnely (as the wordes doo properly signifye)  
that we do eat and drynk hym with our mouths,  
but it is a figuratiue speche spiritually to be vn-  
derstand, that we must depely prync and frute-  
fuly beleue in our hartes, that his fleshe was cruci-  
fied, and his blud shed for our redemption. And  
this our beleefe in hym, is to eate hys fleshe and  
drynke his bloude, although they be not present  
here with vs, but be ascēded into heauē. As our  
forefathers before Chyists time, did likewise eate



OF THE PRESENCE OF CHRIST

his fleſhe and drunke his bloude, whiche was ſo farre from them, that he was not yet than bozne.

**Chap. 11.** The ſame authoꝝ did ſai alſo, that whē Chꝛiſt  
 This is my called the bread his body, and the wine his blud  
 body: this it was no pꝛopꝛe ſpeche that he than bleſed, but as  
 is my blud al ſacramentes be figures of other thinges, and  
 be figura- yet haue the very names of the thynges whiche  
 ture ſpea- they do ſignifie: ſo Chꝛiſt inſtitutynge the ſacca-  
 ches, ment of his moſt pꝛecious body and bloude, dyd  
 The bread repreſenteth hys figuratiue ſpeeches, callynge the breade by  
 Chꝛiſtes the name of his bodye, bycauſe it ſignified his  
 body, & the body: and the wyne he called his bloud, bycauſe  
 wyne his it repreſented his bloud.

**Tertulianus**  
*cōtra Mar-*  
*ticnem Li*  
*bro. 1.*

Tertulian herein wꝛityng agaynſt Marcion,  
 ſaith theſe wordes. Chꝛiſt dyd not repꝛeſe bread,  
 wherby he dyd repreſent his very body. And in the  
 ſame boke he ſaith, that Jeſus taking breade, &  
 diſtributynge it amonges his diſciples, made it  
 his body, ſayeng, This is my body. that is to ſaye,  
 (ſaith Tertulian) a figure of my body. And ther-  
 foꝛe ſaith Tertulian, that Chꝛiſte called bread his  
 body, and wyne his bloude, becauſe that in the old  
 Testamente breadd and wyne were figures of  
 his body and bloudde.

**Cyprianus**  
*lib. 2. Epi-*  
*ſol. 3.*

And ſaith ſanct Cyprian the holy martyꝛ ſaythe of  
 this matter, that Chꝛiſtes bloud is ſhewed in the  
 wyne, and the people in the water, that is myxte  
 with the wyne: ſo that the myxture of the water to  
 the wyne, ſignifieth the ſpirituall commixtion and  
 ioynynge of vs vnto Chꝛiſte.

By whiche ſimilitude Cyprian ment not, that  
 the

the bloud of Christ is wine, of the people water; but as the water doeth signify and represent the people, so doeth the wyne signifie and represent Christes bloud: and the uniting of the water & wyne together, signifieth the uniting of christe people vnto Christ hym selfe.

And the same saint Cyprian in an other place *De vinctioe*  
 writing hereof saith, that Christ in his last sup- *Chrismatis.*  
 per, gaue to his apostels with his owne handes bread  
 and wyne, whiche he called his fleshe and bloude, but  
 in the crosse he gaue his very body, to be woun-  
 ded with the handes of the souldiours, that the  
 Apostles myght declare to the worlde, howe and  
 in what maner bread and wyne may be the fleshe  
 and bloud of Christe. And the maner he straight  
 waies declareth thus, That those thynges whi-  
 che do signify, & those thinges which be signifi-  
 ed by them, may be bothe called by one name.

Here it is certayn by saint Cyprians mynde,  
 wherfore & in what wise bread is called Christes  
 fleshe, and wyne his bloud, that is to say, bicause  
 that euery thyng that representeth & signifyeth  
 an other thyng, may be called by the name of the  
 thyng whiche it signifieth.

And therfore saint John Chrysostome saith, *Chrysost. in:*  
 that Christ ordayned the table of his holpe sup- *Psal. 22.*  
 per for this purpose, that in that sacrament he  
 should dayly shewe vnto vs bread and wyne for a  
 similitude of his body and bloude.

Saint Hieron likewise saith vpon the gos- *Hieronym.*  
 pel of Mathew, that Christ tooke bread, whiche *in Math. 26.*



OF THE PRESENCE OF CHRIST

comforteth mans heart, that he myght represent  
therby his very body and blood.

*Ambros. de  
his qui my-  
sterijs initi-  
antur.  
cap. vi.* Also S. Ambrose (yf the booke bee his that is  
intituled De his quæ mysterijs initiatur) sayth, that  
before the consecration, an other kynd is named,  
but after the consecration, the body of Christe is  
signified. Christ sayd his blood, before the conse-  
cration it is called an other thyng, but after the  
consecration is signified the blood of Christ.

*De sacra-  
mentis li.  
6. cap. 1.* And in his boke De sacramentis (yf that be also  
hys) he wyttech thus. Thou dost receyue the sa-  
crament for a similitude of the fleshe and blood of  
Christ, but thou dost obteyn the grace & vertue  
of hys true nature. And receyuyng the bread, in  
that foode thou arte partaker of hys godly sub-  
stance. And in þe same boke he sayth. As thou hast  
in baptisme receiued the similitude of deth, so like-  
wyse dost thou in this sacrament drinke the simi-  
litude of Christes precious bloude. And agayne he  
sayth in þe sayd boke. The pzeest sayth: Make vir-  
to vs this oblatiõ to be acceptable, which is the  
figure of the body and blood of our lord Iesu Christ.

*Lib. 4.  
cap. 4.* And vpon the Epistle of sayncte Paule to the  
*Lib. 4.  
cap. 5.* Corinthyans, he sayth, that in eatyng and dryn-  
kyng the bread and wyne, we do signifie the fleshe  
and blood, whyche were offered for vs. And the  
olde testament (he saith) was instituted in blood,  
because that bloude was a wytnes of Gods be-  
nefite, in signification and figure whereof, wee take  
the mysticall cup of his blood, to the tultion of our  
bodye and soule.

Of these places of saint Chrysostome, saint Hierom and saint Ambrose, it is cleare, that in the sacramentall breade and wyne, is not really and corporally the very natural substance of the flesh and blood of Christ, but that the bread and wyne be similitudes, mysteries and representations, significacions, sacramentes, figures and signes of his body and blood: and therefore be called, and haue the name of his very flesh and blood.

Signes & figures haue the names of the thynges which they signifie.

Augustin. ad Bonifatium Epist. 23.

And yet S. Augustyne sheweth this matter more clearly and fully, than any of the rest, specially in an Epistle which he wrote ad Bonifatium, where he sayth, that a daye or twoo before good Friday, we vse in common speeche to saye thus: To morow or this day. ii. dayes, Christ suffered his passion. where in very deed he neuer suffered his passion but oncs, and that was many yeres passed. Likewise vpon Easter daye we say, This day Christe rose fro death. where in very deed it is many hundred yeres sithen he rose fro dethe. Why than doo not menne reprove vs as lyars, when we speake in this sort: But because we call these dayes so, by a similitude of those dayes, wherein these thynges were done in deede. And so it is called that day, whiche is not that day in deede, but by the cours of the yere it is a like day. And suche thynges be sayde to be done that day, for y. solenne celebration of the sacramēt, which thynges in deede were not done that day, but long before. Was Christ offered any more but oncs. And



## OF THE PRESENCE OF CHRIST

> And he offered hym selfe, & yet in a sacrament of  
 > representacion, not only every solemne feaste of  
 > Easter, but every day he is offered to the people,  
 > so that he doth not ly, that sayth, He is every day  
 > offered. For if sacramentes had not some similit-  
 > tude or lykenes of those thinges, whereof they  
 > be sacramentes, they could in no wyse bee sacra-  
 > mentes. And for theyr symilitude and lykenes,  
 > commonlye they haue the name of the thinges,  
 > whereof they bee sacramentes. Therfore as after  
 > a certayne maner of speeche, the sacrament of Chri-  
 > stes body, is Christes body: the sacrament of Christes  
 > bloud, is Christes bloud: so lyke wise the sacramēt  
 > of fayth, is fayth. And to beleue is nothing els,  
 > but to haue faith: And therfore when we answer  
 > for yong children in their baptisme, that they be-  
 > leue, whiche haue not yet the mynd to beleue, we  
 > answer that they haue faith, because they haue  
 > the sacrament of fayth. And we say also that they  
 > tourne vnto God, because of the sacramente of  
 > cōuersion vnto God, for that answer pertaineth  
 > to the celebration of the sacrament. And lyke-  
 > wyse speaketh the Apostle of Baptisme, saying:  
 > that by Baptisme wee bee buried with him into  
 > death: he sayth not, that wee signifye burial, but hee  
 > sayth plainly, that we be buried. So that the sacra-  
 > ment of so great a thing, is not called but by the  
 > name of the thyng it selfe.

Hitherto I haue reherſed the answer of S.  
 Augustine vnto Boniface a learned Bp̄hoppe,  
 who asked of him, howe the parentes & frendes  
 coulde

coulede answer for a yong babe in baptisme, and  
saye in his person, that he beleueth and conuer-  
teth vnto God, when the chylde can neyther doo  
noꝝ thinke any suche thinge.

Wher vnto the answer of S. Augustin is this:  
that for asmuche as baptisme is the sacramente  
of the profession of our faith, and of our conuer-  
sion vnto God, it becometh vs so to answer for  
yong children comming ther vnto, as to that sa-  
crament appertaineth, although the children in  
deede haue no knowledge of suche thinges.

And yet in our said answeres we ought not to  
be reprehended as vaine men oꝝ lyers, forasmuch  
as in comon speche we vse daily to cal sacraments  
and figures by the names of the thinges that be  
signified by them, although they be not the same  
thing in dede. As euery Good fryday (as ofte as  
it returnet from yere to yere) we cal it the day of  
Christes passion: and euery Easter daye, we cal  
the day of his resurrection: and euery day in the  
yeare, we saye that Christe is offered: and the sa-  
crament of his body, we cal it his body: and the  
sacrament of his blud, we cal it his blud: and our  
baptism S. Paul calleth our buriall with Christ.  
And yet in very deede Christ neuer suffered but  
ones, neuer arose but ones, neuer was offered  
but ones, noꝝ in very dede in baptisme we be not  
buried, noꝝ the sacrament of Christs body is not  
his bodye, noꝝ the sacramen of his bloud is not  
his bloud. But so they be called, bicause they be  
figures, sacraments, and representacions of the  
thinges theym selfe whiche they signifie, and

R. i.

wherof



OF THE PRESENCE OF CHRIST  
wherof they beare the names.

Thus doth S. Augustine most playnly open  
this matter in his epistle to Bonifacius.

Of this maner of speache (wherin a signe is  
called by the name of the thyng, which it signifi-  
eth) speaketh S. Augustin also right largely in  
his questions super Leuiticum, & contra Adaman-  
tium, declaring how bloude in scripture is called  
the soule. A thing which signifieth (saith he) is wont  
to be called by the name of the thing whiche it signifi-  
eth, as it is witten in the scripture, The. vii. ea-  
res be vii. yeares. The scripture saith not signi-  
fieth vii. yeres. And. vii. kine be. vii. yeares: and  
many other lyke. And so sayd S. Paule, that the  
stone was Christ, and not that it signified Christ,  
but eue as it had ben he in dede, which neuer the-  
les was not Christ by substance, but by signification.  
Euen so (saith S. August.) because the bloud si-  
gnifieth & representeth the soule, therfore in a sa-  
cramente or signification, it is called the soule.

And contra Adamantiū he witteth much like, say-  
ing. In such wise is blud & soule, as the stone was  
Christ, & yet thapostle saith not, that the stone signifi-  
ed Christ, but saith it was Christ. And this sentence  
Bloud is the soule, may be vnderstand to be spoken  
in a signe or figure, for Christ dyd not sticke to say  
This is my body. when he gaue the signe of his body.

Here S. Augustine rehercyng diuers senten-  
ces, which were spoken figuratiuely. that is to  
say, whan one thyng was called by the name of  
an other, and yet was not the other in substance,  
but

Super Leui.  
quest. 57.

Leui. 17.

Gen. 41.

1 Cor. 2.

Contra Ada-  
mantium  
cap. 12.  
Leui. 17

but in significacion, As the bludde is the soule:  
 vit. kyne be vit. peaces: vit. eares be vit. peaces:  
 the stone was Chyiste. Amonge suche manner of  
 speeches, he reherseth those words which Chyist  
 spake at hys laste supper, *Thys is my body.* Math. 26  
 whych declareth plainly S. Augustines minde,  
 that Chyiste spake those woordes figuratiuelye,  
 not meaninge that the breade was his bodye by  
 substance, but by significacion.

And therfore S. Augustine saith Contra Ma  
 ximinū, that in sacraments we must not conside  
 what they be, but what they signify. For they be  
 signes of thinges, beyng one thyng and signyfi-  
 yng an other. Whiche he doth shew specially of  
 this sacrament saying: The heauenly bread which  
 is Chrystes flesh, by some manner of speache is called  
 Chrystes body, when in very deede it is the sacrament  
 of his body. And that offering of the flesh whych  
 is doone by the priestes handes, is called Chy-  
 stes passion, deathe and crucifyng, not in very  
 deede, but in a mysticall significacion.

Contra Ma  
 ximinū. li. 3  
 cap. 22.

In lib. sentē  
 tiarum Pro  
 sperī de cōse  
 crat. dist  
 Hec est.

And to this purpose it is both pleasaunt, com  
 fortable and profitable to reade Theodoretus,  
 in hys Dialoges, wher he dysputeth & sheweth  
 at length, how the names of thinges be changed  
 in scripture, and yet thinges remayne still.  
 And for example he proueth that the fleshe of  
 Chyist is in scripture sometyme called a bayle  
 or couerynge, sometyme a clothe, sometime a  
 vestiment, and sometime a stole: & the blud of the  
 grape, is called Chyistes blood, and the names

Theodoret,  
 in dialogis.

R. ii,

of



OF THE PRESENCE OF CHRIST  
of breade and wyne, and of his fleſhe and bloud  
Chriſte dothe ſo chaunge, that ſometyme he cal-  
leth his body, corne or bread, and ſometyme con-  
trary he calleth bread, his bodye. And lykewyſe  
his bludde ſometyme he calleth wyne, and ſom-  
tyme contrary he calleth wyne his bloudde.

For the more playn vnderſtandynge wherof, it  
ſhall not be amysſe to recite his own ſayngs in  
his forſaid dialoges, touching this matter of the  
holy ſacrament of Chriſts fleſhe and bloud. The  
ſpeakers in theſe dialogues bee Orthodoxus the  
ryghte beleuer, and Eranistes, his companion,  
but not vnderſtandynge the ryght faith.

In fyrſt  
Dialogue. Orthodoxus ſayth to his companion.  
Doest thou not knowe that God calleth breade:  
his fleſhe? Eranistes, I knowe that.

Orthodox. And in an other place he calleth his  
bodye corne.

Eran. I know that alſo, for I haue heard hym  
ſaye: The howze is come, that the ſonne of man  
ſhal be glorified. & Except the grain of corn that  
falleth in the ground, dye, it remayneth ſole, but  
if it dye, than it byngeth forth muche fruite.

Orth. When he gaue the myſteries of sacra-  
mentes, he called bread his body, and that which was  
myxt in the cuppe, he called his bloude.

Eran. So he called theim.

Orth. But that alſo which was his natural bo-  
dye, may well be called his bodye, and his verye  
bludde alſo, may be called his bludde.

Eran. It is playne.

Orth.

Orth. But oure sauour without doubt chaunged  
the names, and gaue to the body the name of the signe  
or token, and to the token he gaue the name of the bo-  
dy. And so whan he called hym selfe a vyne, he  
called blud that, whiche was the token of blud. Job. 15.

Era. Surely thou hast spoken the truth. But  
I woulde knowe the cause wherfore the names were  
chaunge.

Orth. d. The cause is manifest to theym that  
bee experte in trewe religion. For he woulde that  
they whiche be partakers of the godly sacramentes,  
shoulde not sette theyr myndes vppon the nature of  
the thynges, whiche they see, but by the chaungynge  
of the names, shoulde beleue the thynges whiche bee  
wrought in them by grace. For he that called that, John. 12.  
which is his naturall body, corne and bread, and  
also called hym selfe a vyne, he dyd honour the vi- Mat. 26.  
sible tokens and signes, with the names of his bodye John. 15.  
and bloud, not chaungynge the nature, but addynge  
grace to nature.

Eran. Sacramentes bee spoken of sacramen-  
tally, and also by theym bee manifestly declared  
thynges whiche all men knowe not.

Ortho. Seyng than that it is certayne, that  
the Patriarche called the Lordes body, a vesti- Ben. 46  
ment and apparrell, and that now we be entred  
to speake of godly sacramentes, tel me truely, of  
what thyng thou thinkest thou this holy meate to be a  
token and fygure of Chyestes diuinitee: or of his  
his body and bloude?

Era. It is cleare, that it is the fygure of those  
R. iii. thyn-



OF THE PRESENCE OF CHRIST

thynges, wherof it beareth the name.

Orth. Meaneſt thou of his body and bloud :

Eran. Euen ſo I meane.

Ortho. Thou haſte ſpoken as one that loueth  
the truth, for the Lorde whan hee tooke the token  
or ſigne, he ſayd not, This is my diuinitee, but This is  
my body, and This is my bloude. And in an other  
place, The breade whiche I wyll gyue, is my  
fleſhe, whiche I wyll gyue for the lyfe of the  
worlde.

Iho. 6.

Eran. Theſe thynges bee trewe, for they bee  
Goddes wordes.

All thys wyrteth Teodozetuſ in his fyrſte  
Dialogue.

Dialog. 2.

And in the ſecōd he wyrteth the ſame in effecte  
(and yet in ſome thynges moze plainly) againſte  
ſuche heretikes, as affirmed that after Chryſtes  
reſurrection and aſcenſyon hys humanitee was  
changed frō the very nature of a man, & turned  
into hys diuinity. Agaynſt whō thus he wyrteth

Orthod. Corruption, helth, ſyckenes, & death,  
bee accidentes, for they go and come.

Era. It ys mete they be ſo called.

Orth. Mens bodyes after theyr reſurrection  
bee deliuered from corruption, death, and mor-  
talitee, and yet they loſe not theyr propre nature.

Eran. Truthe yt ys.

Orth. The body of Chriſt therfore dyd ryle quit  
cleane from all corruption and death, and is im-  
paſſible, immortall, glorified wyth the glorie of  
God, and is honoured of the powers of heauen,

and

and yet it is a body, and hath the same bygnes that yt hadde before.

Era. Thy sayinges seme true, and accordyng to reason, but after he was ascended vp into heauen, I thynke thou wylt not say, that his body was turned into the nature of the Godhead.

Ortho. I woulde not say for the perswasion of mans reson: no. I am not so arrogant and presumptuous, to affirme any thyng whiche scripture passeth ouer in silence, but I haue heard S. Paule crye, *Act. 17.* that God hath ordeyned a day, whan hee wylle iudge all the world in iustice, by that mā whiche he appointed before, performyng his promise to all men, & raisyng him from death. I haue learned also of the holy angels, that hee wyl come *Act. 1.* after that fashion, as his disciples sawe hym go to heauen. But thay sawe a nature of a certayn bygnes, not a nature whiche had no bygnesse. I hearde *Mat. 24.* furthermoze the Lord say, You shall se the sonne of mā com in the cloudes of heuē. And I knowe that euery thyng that menne see, hath a certayn bygnes. For that nature that hath no bignes, can not be sene. Howeouer to sytte in the throne of glory, and to sette the Lambes vppon his right hande, and the goates vpon his lefte hande, signifieth a thyng that hath quantitee and bygnesse.

Hytherto haue I reherfed Theodozetus wordes. And shortly after Eranistes sayth.

Eran. We must turne euery stone (as the proverbe sayth) to seke out the truthe, but specially whan godly matters be propounded.

Ortho.



OF THE PRESENCE OF CHRIST

Orth. Tel me than, the sacramental signes, which  
be offered to God by his p[ri]estes, wherof be they  
signes sayest thou?

Eran. Of the Lordes body and bloude.

Orth. Of a very body: or not a very body?

Eran. Of a very bodye.

Ortho. Very wel, for an ymage must be made  
after a true patern: for paynters folow nature,  
and paynt the images of suche thynges as wee  
see with oure eyes.

Eran. Truthe it is.

Orth. If therfore the godly sacraments represent  
a true body, than is the Lordes body yet still a  
body, not conuerted into the nature of his God-  
head, but replenished with Gods glory.

Era. It cometh in good tyme, that thou makest  
mention of Gods sacraments, for by the same I  
shall proue, that Christs body is turned into an  
other nature. Answer therfore vnto my questiōs

Orth. I shall aunswere.

Eran. What callest thou that whiche is offered,  
before the inuocation of the priest?

Orth. We muste not speake playnly, for it is  
lyke that somme bee presente, whiche haue not  
professed CHRISTE.

Era. Aunswere couertely.

Orth. It is a nourishmēt made of sedes that be like.

Eran. Than howe call we the other signe?

Orth. It is also a cōmon name, that signifieth  
a kynde of drynke.

Era. But how doest thou call theim after the san-  
ctification?

Orth.

Ortho. The body of Christ and the bloud of Christ.

Era. And dost thou beleue that thou art made parttaker of Christes body and bloude.

Ortho. I beleue so.

Eran. Therefore as the tokens of Goddes bodye and bloude, bee other thynges befoze the priestes inuocation, but after the inuocation they be chaunged, and bee other thynges: so also the bodye of Christe after his assumption is chaunged into his diuine substaunce.

Orth. Thou art taken with thyne owne nette. For the sacramentall signes goe not from their owne nature after the sanctification, but continue in theyr former substance, forme and figure, and may be sene and touched as well as before, yet in our myndes we doo consyder, what they be made, and do repute and esteeme them, and haue them in reuerence, accordyng to the same thynges that they be taken for. Therefore compare the ymages to the patetne, and thou shalt see them lyke. For a figure must be lyke to þe thyng it selfe. For Christes body hath his former fashion, figure, and bygnesse, and to speake at one word, the same substance of his body. But after his resurrection, it was made immortall, and of suche power, that no corruption nor deth coulde come vnto it, and it was exalted to that dignitee that it was sette at the ryght hand of the father, and honoured of all creatures, as the bodye of hym that is the Lorde of nature.

Eran. But the sacramentall token chaungeth hys former name, for it ys no moze called as it was

S. i.

befoze



OF THE PRESENCE OF CHRIST

before, but is called Christes bodye. Therefore  
must his body after his ascencion be called God  
and not a bodye.

Orth. Thou seemest to me ignorant, for it is not  
called his body onely, but also the breade of lyfe, as  
the Lorde called it. So the body of Chyste wee  
call a godly body, a body that geueth lyfe, God-  
des body, the Lordes body, our maisters bodye,  
meanynge that it is not a common body, as other  
mens bodies be, but that it is the body of oure  
Lorde Iesu Chyste, bothe God and man.

This haue I reherced of the great clerke and  
holy byshop Theodoretus, whome some of the  
Papistes perceyving to make so plainly against  
them, haue defamed, sayenge that he was infe-  
cted with the errour of Nestorius.

Here the Papistes shew their old accustomed  
nature and conditton, whiche is even in a mani-  
fest matter) rather to lye without shame, than to  
geue place vnto the truth, & confesse their owne  
errour. And althoughe his aduersaries falsely  
bruted suche a fame agaynst hym, whan he was  
yet alyue, neuerthelesse he was purged thereof  
by the whole counsell of Calcedon, about a leuen  
hundred yeares ago.

And furthermoze in his booke which he wrote  
against heresies, he specially condemneth Nesto-  
rius by name. And also al his .iii. bookes of his  
Dialoges before reherced he wrote chieflly against  
Nestorius, and was neuer herein noted of er-  
rour this thousande yere, but hath ever been re-  
puted

puted and taken for an holy byshop, a great learned man, and a graue author, vntyl now at this present tyme, whan the papistes haue nothyng to answer vnto hym, they begyn in excusing of them selues, to defame hym.

Thus muche haue I spoken for Theodorētus, which I pray the be not wery to rede (good reader) but often and with delectation, deliberation and good aduertisement to rede. For it conteyneth playnly and brefely the true instruction of a chrystian man, concernyng the matter, whiche in this booke we treat vpon.

First, that our sauour Christ in his last supper, whan he gaue breade and wyne to his apostles (sayenge: This is my bodye, This is my blood) it was breade which he called his bodye, & wyne myxed in the cuppe, whiche he called his blood: so that he chāged the names of the breade and wyne) which wer the misteries, sacraments, signes, figures & tokens of Christes fleshe and blood) & called them by the names of the thynges, which they dyd represent and signifie, that is to saye, the breade he called by the name of his very fleshe, & the wyne by the name of his blood.

1.  
Fine principal thinges to be noted in Theodorētus.

Second, that although the names of breade and wyne were changed after sanctification, yet neuerthelesse the thyngs them selues remayned the selfe same, that they were befoze the sanctification, that is to say, the same breade and wyne in nature substance, forme, and fashion.

2.

The thyrde, seeing that the substance of the

§. ii

brede

3.



OF THE PRESENCE OF CHRIST  
bread and wyne bee not chaunged, why bee then  
they names changed, and the bread called Chri-  
stes fleshe, and the wyne his bloude: Theodoro-  
tus sheweth, that the cause thereof was this, that  
we shuld not haue so muche respect to the bread  
and wyne (whiche we see with our eyes, and taste  
with our mouthes) as we shulde haue to Christe  
hym selfe, in whom we beleue with our hertes, &  
fele and tast hym by our faith, & with whose flesh  
and bloud (by his grace) we beleue that we bee  
spiritually fedde and nourished.

These thynges we ought to remembze and re-  
uolue in our myndes, and to lyfte by our hertes  
from the bread and wine vnto Christ that sitteth  
aboue. And bicause we shuld so do, therefore after  
the consecration, they be no more called bread, &  
wyne, but the bodye and bloude of Christe.

4. The fourth. It is in these sacraments of bread  
and wyne, as it is in the very bodye of Christe.  
For as the bodye of Christe before his resurrecti-  
on, and after, is all one in nature, substance, big-  
nesse, forme and fashion, and yet it is not called  
as an other comon bodye, but with addition, for  
the dignitee of his exaltation, it is called a hea-  
uenly, a godly, an immortal, and the Lordes bo-  
dy: so lyke wyse the bread and wyne, beefore the  
consecration and after, is all one in nature, sub-  
stance, bynesse, forme, and fashion, and yet it  
is not called as other common bread, but for the  
dignitee, wherunto it is taken, it is called with  
addition, Heauenly bread, The breadde of lyfe,  
and

and the bread of thanks geuyng.

The fift, that no man ought to be so arrogant and presumptuous to affirme for a certain truth in religion any thyng, whiche is not spoken of in holy scripture. And this is spokē to the great and utter condemnation of the Papistes, which make and vnmake newe articles of oure faythe from tyme to tyme, at theyr pleasure, without any scripture at all, yea quite and cleane contrary to scripture. And yet wyl they haue all men bounde to belene what so euer they inuent, vpon peryll of damnation and euerlastyng fyre.

And they woulde constrayne with fyre and fagotte all men to consent (contrary to the manyeste woordes of God) to these theyr erroures in this matter of the holpe sacramente of Chyistes body and bloude.

Fyrst, that there remayneth no bread nor wine after the consecration, but that Chyistes fleshe and bloude is made of them.

Seconde, that Chyistes body is really, corporally, substācially, sensibly, and naturally in the bread and wyne.

Thyrdely, that wycked persons doo eat and drynke Chyistes very body and bloude.

Fourthly, that priests offer Chyist euery day, & make of hym a new sacrifice propitiatory for syn.

Thus for shortnes of tyme I do make an end of Theodoretus, with other olde auncient wryters, which doo most clerely affirme, that to eat Chyistes body, and to drynke his bloude, bee fi-



# OF THE PRESENCE OF CHRIST

gurative speeches. And so be these sentences like  
wyle, whiche Christe spake at his supper: This  
is my body, This is my bloude.

Chap. 12

Figura-  
tive spee-  
ches bee  
not strage.

And meruaile not good reder, that Christ at þe  
time spake in figures, whan he did institute that  
sacrament, seing that it is the nature of al sacra-  
mentes to be figures. And although þe scripture  
be ful of Schemes, tropes & figures, yet special-  
ly it vseth them whā it speaketh of sacramentes.

2. Reg. 4.

2. Reg. 7

When the Arke (which represented Gods ma-  
iestee) was come into the army of the Israelites  
the Philistians sayd that god was com into the  
army. And God hym selfe sayd by his prophete  
Nathan, that from the time that he had brought  
the chyldren of Israell out of Egypte, he dwel-  
led not in houses, but that he was caried about  
in tētes and tabernacles. And yet was not God  
hym selfe so caried aboute, oz wente in tentes oz  
tabernacles, but bycause the arke (whiche was  
a fygure of God) was so remoued from place to  
place, he spake of hym selfe that thyng, whyche  
was to be vnderstande of the Arke.

Christ him  
selfe vled fi  
gurative  
speeches

Mat. 13.

Mat. 11.

¶. 17.

¶ Iho. 16.

¶ Iohn. 6.

¶ Iohn. 13.

¶ Ioh. 3.

And Christe hym selfe often tymes spake in si-  
militudes, parables, and fygures, as whan he  
said: The fielde is the worlde, the enemy is the  
dyuell, the seede is the worde of God: John is  
Ihelas: I am a vine, and you be the braches: I  
am bread of life. My father is an husband mā,  
and he hath his fan in his hand, and will make  
clean his flower, and gather the wheate into his  
barne, but the chaffe hee wyll caste into euerla-  
sting

spring fyre. I haue a meate to cate, whiche you knowe not. Woode ke not meate that perissheth, but that indureth vnto euerlastinge lyfe. I am a good shepherd. The sonne of man wyll set the shepe at his right hande, and the goates at hys left had. I am a doore: One of you is the deuyll. Whosoever doeth my fathets wylle, hee is my brother, syster and mother. And whan he sayd to his mother, and to John, This is thy sonne, this is thy mother.

John. 4.  
John. 6.  
John. 10.  
Mat. 25.

John. 10.  
John. 6.  
Mat. 12.

These with an infinite numbze of lyke sentences, Chyste spake in Parables, Metaphores, tropes and fygures. But chiefly when he spake of the sacramentes, he vled fyguratiue speches.

As whan in Baptisme he sayde, that we muste bee baptised with the holy ghoſte, meaninge of spiritual baptisme. And lyke speche vled saſnet John the Baptiste: sayinge of Chyste, that hee should Baptise wyth the holpe ghoſte and fyr. And Chyst sayd, that wee must be borne agayne or else wee canne not see the kingedome of God. And sayd also: Whosoever shall drinke of that water whiche I shall geue hym, hee shall neuer bee drye agayne. But the water whiche I shall geue hym, shall bee made wythyn hym a welle, whiche shall springe into euerlastinge lyfe.

Act. 1.

Mat. 3.

John. 3.

John. 4.

And S. Paule saythe, that in Baptisme wee clothe vs with Chyste, and be buried with him. This baptisme & washing by the fyre & the holy ghoſte, this newe byrth, thys water that springeth in a manne, and floweth into euerlastinge lyfe.

Rom. 6.

Galat. 3.



## OF THE PRESENCE OF CHRIST

life, and this clothing and burial can not be understood of any material washing, material birth, clothing and burial, but by translatiō of things visible into things invisible, they must bee understood spiritually and figuratiuely.

After the same sort the mystery of our redemption, and the passion of our saviour Christ vpon the crosse, aswel in the newe, as in the old Testament, is expessed and declared by manye figures and figuratiue speeches.

**The Paschal lambe**

As the pure Paschal lambe without spot, signified Christ. The effusion of the lambes blood, signified the effusion of Christes blood. And the saluacion of the children of Israel from temporal death by the lambes blood, signified our saluacion from eternall death by Christes bloude. And as almightye God passyng through Egypt killed all the Egyptians heyrees in euery house and lefte not one aliue, & neuerthelesse he passed by the chyldren of Israels houses, where he saw the Lambes blood vpon the doozes, and hurted none of them, but saued them all by the meanes of the Lambes bloudde: so lykwylse at the laste iudgemente of the whole worlde, none shall be passed ouer and saued, but that shall bee sounde marked wth the bloude of the moste pure & immaculate lambe Jesus Christ.

**The Lords supper**

And forasmuch as the shedding of that lambes blood was a token & figure of the shedding of Christes bloude than to come, and forasmuch also as all the sacramentes and figures of the olde

old testament, ceased and had an ende in Chyist: lest by our great unkyndnes we should peradventure bee forgetfull of the greate benefyte of Chyist, therfore at his last supper (when he toke his leaue of his Apostles to departe out of the worlde) he did make a newe wyll and testament, wherein he bequeathed vnto vs cleane remission of all oure synnes, and the everlastyng inheritance of heauen. And thesame he confirmed the next day with his owne bloud and death.

And lest we should forget thesame, he ordained not a perely memory (as the Paschal lambe was eaten but ones every yere) but a dayely remembrance he ordained therof in bread & wyne, sanctified and dedicated to that purpose, sayyng:

- „ This is my body, This cuppe is my bloud, whiche is shed for the remission of synnes: Do this in the remembrance of me. Admonishyng vs by these wordes, spoken at the makynge of his laste wyll and testament, and at his departyng out of the worlde (because they should be the better remembered) that whensoever we do eate the bread in his holy supper, and drynke of that cuppe, we should remembre howe muche Chyist hath done for vs, and howe he dyed for oure sakes. Therfore sayth saint Paule: As often as ye shal eate this bread, and drynke the cuppe, you shal shew furth the Lordes death vntyll he come.

Mat. 26.

1 Cor. 11.

And forasmuche as this holpe bread broken, and the wyne deuised, do represent vnto vs the death of Chyiste nowe passed, as the kylling of

C. t.

the



# OF THE PRESENCE OF CHRIST

the Paschall lambe did represent the same yet to come: therfore our sauour Christ vsed the same maner of speache of the bread and wine as God before vsed of the Paschall lambe.

**Exod. 12.** For as in the olde Testament God said: This is the Lordes Pascheby, or Passeouer, euen so **Math. 26** sayth Christ in the newe Testament, This is my body, This is my bloude. But in the olde myste-ry and sacrament, the Lambe was not the Lordes very Passeouer or passenge by, but it was a figure whiche represented his passenge by. So likewise in the newe Testament, the breade and wine be not Christes very body and bloude, but they be figures, whiche by Christes institution bee vnto the godly receauers thereof, Sacra-mentes, tokens, significacions, and representa-tions of his very fleshe and bludde: instructing their faith, that as the bread and wine fede them corporally and continue this temporall lyfe: so the very fleshe and bloud of Christ feedeth them spiritually, and giueth them euerlastyng lyfe.

**What figuratiue speeches were vsed at Christs last supper** And why shulde any man thinke it strange to admit a figure in these speches, This is my body, This is my bloude: seing that the comuny-cation the same nyghte (by the Baptistes owne confessions) was so full of figuratiue speeches?

For the Apostels spake figuratiuely when they **Mat. 26** asked Christ, where he would eate his passeouer **Mat. 14** or pascheby. And Christe hym selfe vsed the same **Luc. 22** figure, when he sayd: I haue muche desired to eate this passeouer with you.

Also,

Also, to eate Chyistes body, and to drinke his bloud, I am sure they will not saye that it is taken properly, to eate and drinke, as we doo eate other meates and drinckes.

» And when Chyist sayde: This cuppe is a new  
» testament in my bloude. here in one sentence bee  
» two figures. One in this worde Cup, whych is  
not taken for the cuppe it selfe, but for the thing  
contayned in the cup. An other is in this worde,  
Testament, for neither the cuppe, nor the wyne  
contayned in the cuppe, is Chyistes testament,  
but is a token, signe and figure, whereby is re-  
presented vnto vs his testamente, confirmed by  
his bloude.

And if the Papists will say (as they say in dede)  
that by this cup, is neither ment the cup nor the  
wyne contayned in the cuppe, but that therby is  
ment Chyistes bloud contained in the cuppe: yet  
must they nedes graunt, that there is a figure.  
For Chyistes bloud is not in proper speache, the  
New testamēt, but it is the thing that contained  
the new testament. And yet by this straung inter-  
pretacion, the Papistes make a verie straunge  
speche, more strange then any figuratiue speach  
is. For this they make the sentence: This bloud  
is a new testament in my bloud. Whiche saying  
is so fonde and so farr from all reason, that the  
foolishnes thereof is euident to euery man.

Nowe forasmuch as it is plainly declared and  
manifestly proued, that Chyiste called bread his  
body, and wyne his bloud, and that these senten-

Chap. 13

Answer to  
the aucto-

C. li.

ces



## OF THE PRESENCE OF CHRIST

rites and  
argumen-  
tes of the  
Papistes

ces be figuratiue speeches, and that Christe, as concerning his humanitee and bodily presence, is ascended into heauen with his whole flesh and bloudde, and is not here vpon yearth, and that the substance of bread and wyne doo remayne still, and be receyued in the sacrament, and that although they remayne, yet they haue changed their names, so that the bread is called Christes bodye, and the wyne his bloudde, and that the cause why their names bee chaunged is this, that we should lyft vp our heartes and myndes from the thynges, whiche we see, vnto the thynges, whiche wee beleue and be aboue in heauen. (whereof the breade and wyne haue the names, although they bee not the very same thinges in dede.) These thynges well considered & wayed, all the authorities and argumentes, whiche the Papistes sayne to serue for their purpose bee cleane wyped away.

Chap. 14

One brief  
answere  
to all.

For whether the authors (whiche they allege) say that wee doo eat Christes flesh and drynke his bloudde, or that the bread and wyne is conuerted into the substance of his flesh and bloud, or that wee bee turned into his flesh, or that in the Lordes supper we do receyue his very flesh and bloud, or that in the bread and wyne is receyued that whiche did hang vpon the crosse, or that Christ hath lefte his flesh with vs, or that Christe is in vs and wee in him, or that he is whole here and whole in heaue, or that the same thyng is in the Chalyce, whiche flowed out of his

his syde, or that the same thyng is receiued with our mouthe, whiche is beleued with oure fayth, or that the bread and wyne after the Consecration, be the body and bloud of CHRIST, or that we be nourished with the body and bloud Christ, or that Christ is both gone hence, & is styll here, or that Christ at his last supper, bare himselfe in his owne handes.

These and al other lyke sentences may not be vnderstanded of Christes humanitee litterally and carnally, as the wordes in common speeche do properly signifye, (for so doth no manne eat Christes fleshe, nor drynke his bloud, nor so is not the bread and wyne turned into his fleshe & blud, nor we into him: nor so is the bread & wyne after the consecration his fleshe and bloud, nor so is not his fleshe and bloud whole here in yearth eaten with oure mouthes) nor so did not Christe take himselfe in his owne handes.

But these and all other lyke sentēces (whiche declare Christ to be here in yearth, & to be eaten and dronken of christian people) are to be vnderstand, either of his diuine nature (wherby he is euery where) or els they must bee vnderstanded figuratiuely, or spirituallly. For figuratiuely he is in the bread and wyne, and spirituallly he is in them that worthely eat & drinke the bread and wine, but really, carnally, and corporally he is only in heauen, from whence he shall come to iudge the quicke and dead.

This bryefe answer wyll suffice for all that

¶.iii.

the



## OF THE PRESENCE OF CHRIST

the Pappstes can byng for their purpose, if it bee aptely applyed. And for the moze euidence hereof, I shall applye the same to somme suche places, as the Papisles thynke do make mooste for them: that by the aunswere to those places, the reste maye bee the moze easlye answered vnto.

The an-  
swere to  
Clemens  
Epostola. 2.

They allege saint Clement, whose wordes bee these, as thei repute. The sacramentes of Goddes secretes are committed to thre degrees: to a Priest, a Deacon, & a minister: whiche with feare and trembling ought to kepe the leauynges of the broken peeces of the Lordes bodye, that no corruption bee found in the holy place, least by negligence great iniurye bee done to the porcion of the Lordes body. And by and by foloweth: So many hostes muste bee offered in the altare, as wyll suffice for the people. And if any remayne, they must not be kept vntyll the mornynge, but be spent and consumed of the clearkes, with feare & trembling. And they that consume the residue of the Lordes body, may not by and by take other common meates, least they should myrte that holpe portion, with the meate whiche is degysted by the bealy, & auoyded by the foundament. Therefore if the Lordes portion be eatē in the mornynge, the ministers that consume it, muste faste vnto syre of the cloke: and if they do take it at thre or foure of the cloke, the minister must fast vntyll the eueryng.

Thus muche wyrteth Clemēt of this matter:

¶

of the Epistle, which they allege, were Clemences (as in dede it is not, but they haue fayned many thynges in other mennes names, thereby to stablyshe their fained purposes) neuertheles whose locues þe Epistle was, if it be throughe cōsidered, it maketh muche moze against þe Papistes, than for their purpose. For by the same Epistle appeareth evidently the special thynges against the errours of the Papistes.

The fyrst is, that the bread in the sacrament is called the Lordes body: and the peeces of the broken bread be called the peeces & fragmentes of the Lordes body. whiche can not bee vnderstand, but figuratiuely.

The second is, that the bread ought not to be reserued and hanged vp, as the Papistes euery where do vse.

The thyrde is, that the prestes ought not to receiue the sacrament alone (as the Papistes cōmōly do, makyng a sale therof vnto the people) but they ought to cōmunicate with the people.

And here is diligently to bee noted, that wee ought not bareuerently and vnaduisedly to approche vnto the meate of the Lordes table, as wee do to other common meates and drynkes, but with great feare and dread: least we should come to that holy table vnworthely, wherein is not onely represented, but also spiritually geuen vnto vs very CHRIST him selfe.

And therfore we ought to come to that boorde of the Lord with all reuerence, fayth, loue, and  
charitee



OF THE PRESENCE OF CHRIST  
charitee, feare and dread, accordyng to the same.

Ignatius in  
epistola ad  
Ephesianos  
Ireneus  
Lib. 5. cōtra  
Valentin.

Heere I passe ouer Ignatius and Ireneus,  
whiche make nothinge for the Papistes opin-  
ions, but stand in the commendacion of the holy  
Communion, and in exhortacion of al menne to  
the often and godly receiuinge thereof. And yet  
neither they, nor no manne els, can extolle and  
cōmend the same sufficiently, accordyng to the  
dignitie thereof, if it be godlye v̄sed as it oughte  
to be.

The ann-  
swere to  
Dionysius  
de eccle.  
Hierarch.  
cap. 3.

Dionysius also, whom they allege to praise &  
extoll this sacrament (as in dedett is most wo-  
thy, beyng a sacrament of moſte highe dignitee  
and perfectiō, rep̄sentyng vnto vs our moſte  
perfect spirituall coniunction vnto Christ, & our  
continual nourishyng, leadiſg, comforte, & spiri-  
tual life in him,) yet he neuer sayde that the flesh  
and bloud of Christ was in the bread and wyne,  
really, corporally, sensibly and naturally (as the  
Papistes wold beare vs in hand) but he calleth  
euer the breade and wyne signes, pledges and  
tokens, declaryng vnto the faithfull receiuers  
of the same, that they receiue Christ spiritually,  
and that they spiritually eate his flesh & d̄ynke  
his bloude. And although the breade and wyne  
bee the figures, sygnes and tokens of Christes  
flesh and bloud (as saint Dionyse calleth them  
bothe befoze the consecraciō and after) yet the  
Greke annotaciōs vpon the same Dionyse do  
say, that the very thinges them selues be aboue  
in heauen.

And

And as the same dooyle maketh nothing for  
the Papistes opinions in this point of Christes  
real & corporal presence, so in diuers other thynges  
he maketh quite and cleane against them, &  
that specially in thre pointes. In transubstantia-  
cion, in referuacion of the sacrament, and in the  
receiuyng of the same by the priest alone.

Furthermore they do allege Tertulian, that  
hee constantly affirmeth, that in the Sacrament  
of the altare we do eate the body and drynke the  
bloud of our saviour Christ. To whō we graunt  
that our flesh eateth and drynke the bread and  
wyne, whiche hee called the bodye and bloud of  
Christ, because (as Tertulian sayeth) they do re-  
present his body and bloud, althoughe they bee  
not really the same in very dede. And we graunt  
also, that oure soules by fayth do eate his very  
body and drynke his bloud, but that is spiritu-  
ally, suckyng out of the same euerlastyng lyfe.  
But wee deny that vnto this spiritual feadyng  
is requyred any real and corporal presence.

And therefore this Tertulian speaketh no-  
thyng against the trueth of oure catholike doc-  
trine, but he speaketh many thynges most plain-  
ly for vs, and aga inst the Papistes, and special-  
ly in thre pointes. First in that he sayth that  
Christ called bread his body. The second that  
Christ called it so, because it representeth his bo-  
dy. The thyrde, in that he sayth, that by these  
woordes of Christ, This is my bodye. is mente,  
This is a fygure of my body.

The an-  
swere to  
Tertulianus  
de resurre-  
ctioe carnis

U. l.

Moreover



The an-  
swere to  
Origenes  
in Numer.  
Homi. 7.

Whiche they allege for thom Origen (be-  
cause they would seeke to haue many ancient  
authoris, fauourers of their erroneous doctrine)  
Whiche Origen is moste clearly against them  
For althoughe hee do saie (as they allege) that  
these thynges whiche before were signified by  
obscure figures, be now truly in dede and in their  
very nature and kynd accomplished and fulfilled.  
And for the declaration thereof, he bringeth furth  
thre examples, One of the stone that smyth wa-  
ter, another of the sea and cloude, and the thirde  
of Manna, whiche in the olde testament dyd sig-  
nifye Christ to come, whots now come in dede,  
and is manifested and exhibited vnto vs, as it  
were face to face, and sensibly in his woordes, in the  
sacrament of regeneration, and in the sacramentes of  
bread and wyne. (Yes Origenes mente not, that  
Christ is corporally either in his woordes, or in the  
water of baptism, or in the bread and wyne, nor  
that we carnally and corporally be regenerated  
and borne agayne, for Christes fleshe & bloud  
for our regeneration in Christ, is spiritual, and  
oure eatyng & drynkyng is a spiritual feadyng,  
whiche kynde of regeneration and feadyng, re-  
quyret no reall and corporal presence of Christ,  
but only his presence in spirit, grace, and effectua-  
l operation.)  
And that Origenes thus mente, that Christes  
fleshe is a spirituall meate, and his bloudde a  
spirituall drynke, and that the eatyng and dryn-  
kyng of his fleshe and bloudde may not bee vn-  
derstand

derstande lytterally, but spiritually, it is ma-  
nifested by Origenes owne wordes, in his le-  
uenth homilye vppon the booke called Leuiti-  
cus: where he sheweth, that those wordes must  
bee vnderstande figuratiuely, and whosoever  
vnderstandeth them otherwise, they be deceiued,  
and take harme by their owne grosse vnderstan-  
dyng.

in Leui.  
Homi. 7.

And lyke wyse mente Cyprian, in those places  
whiche he aduersaryes of the truth allege of him,  
concernyng the true eatyng of Christes verpe  
fleshe and drynkyng of his blood.

The an-  
swere to  
Cyprianus  
li. 2. epist. 3

For Cyprian spake of no grosse and carnal ea-  
tyng with the mouth, but of an inward spiritual  
and pure eatyng with heart and mynde, whiche  
is to beleue in oure heartes, that his fleshe was  
rente and tome for vs vppon the crosse, and his  
blood shedde for oure redemption, and that the  
same fleshe and blood nowe spitteth at the ryght  
hande of the father, makyng contynual inter-  
cession for vs, and to imprint and dygest this in  
our myndes, puttyng our whole appaunce and  
trust in him, as touchyng our saluacion and offe-  
ryng oure selues clearely vnto him, to loue and  
serue him all the dayes of our lyfe: this is truly,  
syncerely, and spiritually to eate his fleshe and to  
drynke his blood.

And this sacryfyce of Christ vppon the crosse,  
was that oblation whiche Cypriane sayeth was  
figured and signified before it was done, by the  
wyne whiche Noe dranke, and by the bread and

Gene. 9.  
Gene. 14

U. II.

wyne



wyne whiche Melchisedech gaue to Abraham, and by many other figures whiche S. Cyprian there reherfeth.

And now when Christ is come, and hath accomplished that sacrifice, the same is figured, signified, and represented vnto vs, by that bread and wyne, whiche faithful people receiue dayly in the holy Communion. Wherin lyke as with their mouthes carnally they eate the bread and drinke the wyne, so by their faith spiritually they eate Chyestes bodye fleshe and drinke his bodye blood. And hereby it appeareth that S. Cyprian clearly affirmeth the most true doctrine, and is wholly vpon our syde.

And against the Papistes he teacheth mooste plainly, that the Communion ought to be receiued of all men vnder bothe kyndes: and that CHRIST called bread his bodye, and wyne his blood: and that there is not transubstantiation (but that bread remaineth there as a figure, to represent Chyestes bodye, and wyne to represent his blood) and that those which be not the liuely members of Christ, do eate the bread and drinke the wyne, and be nourished by them, but the bodye fleshe and blood of Christ they neither eate nor drinke.

Thus haue you heard declared the mynde of saint Cyprian.

But Hylarius (thynke they) is playnest for them in this matter, whose wordes they translate thus.

The ann-  
swere to  
Hylarius. s.  
de trinitate.

If the worde was made verely fleshe, & we bere-  
 ly receiue the worde being fleshe, in our Lordes  
 meate, howe shall not Christ be thought to dwel na-  
 turally in vs: who being borne man, hath taken  
 vnto him the nature of our fleshe, that can not  
 be seuered, and hath put together the nature of  
 his fleshe, to the nature of his eternitie, vnder  
 the sacramente of the communion of his fleshe.  
 vnto vs. For so wee be all one, bycause the fa-  
 ther is in Christe, and Christe in vs. Wherefore  
 whosoever will denye the father to be naturally  
 in Christe, he muste denye fyfte eyther him selfe  
 to be naturally in Christe, or Christ to be natural-  
 ly in him. For the beinge of the father in Christe,  
 and the being of Christ in vs, maketh vs to be one  
 in them. And therfore if Christ haue taken veri-  
 ly the fleshe of our bodye, and the man that was  
 verely borne of the virgyn Mary is Christ, and  
 also we receiue vnder the true mysterye the fleshe of  
 his body, by meanes whereof wee shall bee one  
 (for the father is in Christ, and Christ in vs) howe  
 shall that be called the vnitee of will, when the  
 naturall proprietye brought to passe by the sacrament,  
 is the sacrament of vnitee?

Thus doth the Papistes (the aduersaries of  
 Goddes worde and of his trueth) allege the au-  
 thoritie of Hilarius (either peruersely and pur-  
 posely, as it seemeth, vntruely cittyng him, and  
 wastning his wordes to their purpose) or els not  
 truely vnderstanding him.

For althoughe he sayth that Christe is natu-  
 rally

U iii.



OF THE PRESENCE OF CHRIST

cally in vs, yet he sayth also that we be natural-  
ly in him. And neuerthelesse in so sayinge, hee  
ment not of the natural and corporall presence of  
the substance of Chyistes body & of ours (for as  
oure bodyes bee not after that sorte within hys  
body, so is not his bodye after that sorte within  
our bodyes) but he ment that Chyiste in hys in-  
carnation receyued of vs a mortall nature and  
vnited the same vnto his diuinitee, and so be we  
naturally in him.

And the sacramentes of Baptisme and of hys  
holy supper (if we rightly vse the same) do mooste  
assuredly certifie vs, that wee bee partakers of  
hys godlye nature, hauinge gyuen vnto vs by  
him, immortallitee and life euerlastyng, & saies  
Chyiste naturally in vs. And so bee we one with  
Chyist, and Chyist with vs, not onely in wyll &  
mynde, but also in very naturall properties.

And so concludeth Hylarius against Arius,  
that Chyiste is one with his father, not in pur-  
pose and wyll onely, but also in very nature.

And as the vnton betwene Chyiste and vs in  
baptisme is spiritual, and requyret no real and  
corporall presence, so lykwylse oure vnion wyth  
Chyiste in his holy supper is spiritual, and ther-  
fore requyret no real and corporall presence.

And therfore Hylarius speaking there of both  
the sacramentes, maketh no difference betwene  
our vnion with Chyist in baptisme, & our vnion  
with him in his holy supper. And sayth farther,  
that as Chyiste is in vs, so be we in him, whyche  
the

the Papistes can not vnderstand corporally and really, except they wyl say, that all our bodies be corporally within Christes body. Thus is Hilarius answered vnto, both plainly & shortly.

And this answer of Hilarius will serue also vnto Cyril, whom they alledge to speake after the same sort that Hilarius doth, that Christe is naturally in vs. The wordes which they recyte be these: We deny not (sayth Cyril, agaynst the heretike) but we be spirituallly ioyned to Christ, by fayth and sincere charitee: but that we shuld haue no manner of coniunction in our flesh with Christ, that we vtterly deny, and thynke it vtterly discrepant from Goddes holy scriptures: For who doubteth, but Christ is so the vine tre, & we so the branches, as we get thence our lyfe. Heare what S. Paule saythe: Wee bee all one bodye wyth Christe, for though we be many, we be one in him. All we participate in one foode. Thynketh thys hereticke that wee knowe not the strengthe and vertue of the mystical benediction? which when it is made in vs, doth it not make Christ by cōmunion of his flesh to dwel corporally in vs? Why be the membes of faythful mens bodies called the membes of Christe? knowe you not (saythe .1. Cor. 6. saint Paule) that your membes bee the membes of Christe: And shall I make the membes of Christ, partes of the whoores body? God forbid. And our sauour also sayth: He that eateth my flesh and drynketh my bloud, dwelleth in me and I in him.

The answer  
swere to  
Cyrillus

.1. Cor. 6.

John . 6.

Although



OF THE PRESENCE OF CHRIST

Although in these wordes Christ doth say, that Christ doth dwell corporally in vs, when wee receiue þ mystical benediction: yet he neither sayth that Christ dwelleth corporally in the bread, nor that he dwelleth in vs corporally onely at suche tymes as wee receiue the sacrament, nor that he dwelleth in vs, & not we in him, but he sayth aswel, þ we dwel in him, as that he dwelleth in vs. Whiche dwelling is neither corporall nor local, but an heauenly, spiritual & supernatural dwelling, whereby so long as we dwell in him & he in vs, we haue by him euerlastyng life. And therfore Christ sayth in the same place, that Christ is the vyne, and wee the branches, because that by him wee haue life. For as the branches receiue lyfe and nourishment of the bodye of the vyne, so receiue we by him the natural propertye of his body, whiche is life and immortallitee, and by that meanes we beynge his membes, do liue, and are spiritually nourished.

And this ment Christ by this worde Corporally, when he sayth, that Christ dwelleth corporally in vs. And the same ment also saint Hieronymus by this worde Naturally, when he sayd that Christe dwelleth naturally in vs. And as saint Paul, when he sayd that in Christ dwelleth the full diuinitee Corporally, by this worde Corporally, he ment not that the diuinitee is a body, & so by that body dwelleth bodily in Christ. But by this worde Corporally, he ment that the diuinitee is not in Christe accidentally, lightly and slenderly

tenderly, but substantially and perfectly, with all his myght and power: so that CHRISTE was not onely a mortall manne, to suffre for vs, but also hee was immortall God, able to redeeme vs.

So S. Cyril, when he sayd that Christ is in vs corporally, he ment that wee haue him in vs, not lightly and to small effecte and purpose, but that we haue hym in vs substantially, pythely and effectually, in suche wise that we haue by hym redemption and euerlastyng lyfe.

And thys I sucke not out of myne owne fyngers, but haue it of Cyrils owne expresse words, *In Iohā Lib. 4. Cap. 17.* where he saith: A lyttle benediction draweth the whole manne to god, and filleth him with grace, and after this maner, Christe dwelleth in vs, and we, in CHRIST.

But as for corporall eatinge and drynkinge with our mouths, and digesting with our bodies Cyril neuer ment that Christ doth so dwel in vs, as he plainly declareth.

Our sacrament (saith he) doth not affirme the eatinge of a manne, drawinge wickedly chrysten people to haue grosse imaginacions and carnal fantasies of suche thinges as be fine and pure, & receiued onely with a sinfere faithe. But as two wares, that be molten & put together, they close so in one, that euery part of the one, is ioyned to euery parte of the other. euen so (saith Cyril) he that receyueth the fleshe and bloud of the Lord, muste needes be so ioyned with Christ, that Christ must be

*An'athematismo. 11.*

*In Iohā Lib. 4. Cap. 17*

i. i.

in him



## OF THE PRESENCE OF CHRIST.

in him, and he in Christ.

By these wordes of Cyrill appeareth his mind plainly, that wee maye not grossely and rudelye think of the eating of Christ with our mouths, but with our fayth, by which eating (although he be absente hence bodely, and be in the eternall life and glorie with his father) yet we bee made partakers of his nature, to bee immortal, and haue eternall lyfe and glorie with him.

And thus is declared the mind aswell of Cyrill as of Hylarius.

*Basilus.*

*Nissenus or  
Nazianzenus.*

And here may be wel enough passed ouer Basilus, Gregorius Nissenus, and Gregorius Nazianzenus, partely because they speake lyttle of this mattier, and partely because they maye bee easly answered vnto, by that which is before declared and often repeted, whiche is, that a figure hath the name of the thinge wherof it is the figure, and therefore of the figure maye be spoken the same thinge, that maye be spoken of the thynge it selfe.

And as concerninge the eatinge of Christes fleshe and drynkinge of his bludde, they spake of the spirituall eatinge and drynkinge thereof by faith, and not of corporall eating and drynkinge with the mouth and teethe.

*The answer  
to Emissenus.*

Like wise Eusebius Emissenus is shortly answered vnto, for he speaketh not of any real and corporall conuersion of breade and wyne into Christes body and bloude, nor of any corporall and reall eatinge and drynkinge of the same, but he

hee spebeth of a sacramentall conuerſion of bread and wyne, and of a ſpirituall eating and drynkyng of the body and blond. After whiche ſorte, Chriſte is as well preſent in baptyſme (as the ſame Cuſebius plainly there declareth) as he is in the Lordes table. Which is not carnally and corporally, but by faithe and ſpirituallly. But of this authour is ſpoken beefore moze at large in the matter of tranſubſtantiation. fo. 24.

And now I wyl come to the ſaying of S. Am  
brole, which is alwaies in their mouthes. Be-  
fore the conſecration, ſaith he (as they allege) it  
is bread, but after the wordes of conſecration  
it is the body of Chriſte.

The an-  
ſwert to  
Ambroſius  
de ſacramē  
in libro. 4.  
cap. 4.

For anſwere hece vnto, it muſte be ſpyte kno-  
wen what Conſecration is.

Conſecration is the ſeparation of anye thing  
from a prophane and wordely uſe, vnto a ſpiri-  
tuall and godly uſe.

Conſerra-  
tion.

And therfore whan vſual and common water  
is taken frome other vſes, and put to the uſe of  
baptyſme in the name of the father and of the  
ſonne and of the holy ghoſt, than it may right-  
ly be called Conſecrated water, that is to ſaye,  
water put to an holy uſe.

¶ Then ſo, whan cōmon bread & wine be taken &  
ſeuered frō other bread and wyne, to the uſe of  
holy cōmunion, that porcion of bread and wyne,  
although it be of the ſame ſubſtance that the o-  
ther is, frō the which it is ſeuered, yet it is nowe  
called conſecrated or holy bread, and holy wyne,

It

Not



OF THE PRESENCE OF CHRIST.

De eccl Hie  
rar. cap 3.

Not that the bread and wine haue oꝛ can haue any holynes in them, but that they be vsed to an holy worke, and represent holy & godly thinges. And therefore S. Dionyse calleth the bread, holy breade, and the cuppe an holy cuppe, as soone as they bee sette vppon the aultare to the vse of the holy communion.

Math. 26  
Mar. 14.  
Luc. 22.

But specially they maye be called holpe an consecrated, when they be seperated to that holy vse of Chyistes owne wordes, whiche he spake for that purpose, saying of the breade: This is my body, And of the wyne: This is my bloude.

So that commonly the authoꝛs, befoꝛe those wordes be spoken, do take the breade and wyne but as other common bread and wine, but after those wordes be pronounced ouer theym, than they take theym for consecrated and holy breade and wyne.

Not that the bread and wine can be partakers of any holynesse oꝛ godlynesse, oꝛ can be the body and bloode of Chyist, but that they represent the very body and bloude of Chyiste, and the holy food and nourishment, which we haue by him. And so thei be called by the names of the body & blood of Chyist, as the signe, token and figure is called by the name of the very thinge, whiche it sheweth and signifieth.

And therefor as S. Ambrose in the wordes befoꝛe cited by the aduersaries, saith, that befoꝛe the consecration, it is bread, and after the consecration, it is Chyistes body: so in other places he

he dothe moze plainly sette forth his meaninge,  
 saying these wordes: Before the benediction of  
 the heauenly wordes, it is called an other kinde  
 of thinge, but after the consecration, is signified the  
 body of Christ. Likewise before the consecration  
 it is called an other thing, but after the consecra-  
 tion it is named the bludde of Christe. And again  
 he saith: When I treated of the sacramentes, I  
 tolde you that that thinge whiche is offered, be-  
 fore the wordes of Christ, is called Bread, but  
 when the wordes of Christ be pronounced, than  
 it is not called bread, but it is called by the name  
 of Christes body.

De his qui  
 mysterijsim  
 ciatur ca. ul

De sacramē  
 tis libro. 5.  
 cap. 4.

By whiche wordes of S. Ambrose, it appe-  
 reth plainly, that the bread is called by the name  
 of Christes body after the consecration, and al-  
 though it be styll bread, yet after consecration it  
 is dignified by the name of the thing, which it  
 representeth, as at lengthe is declared before in  
 the proces of Transubstantiation, and special-  
 ly in the wordes of Theodoretus.

And as the bread is a corporall meat, and cor-  
 porally eaten, so saith S. Ambrose, is the bodye  
 of Christe a spirituall meate, and spiritually ea-  
 ten, and that requirerth no corporall presence.

De sacramē  
 tis libro 6.  
 cap.

Now let vs examine S. John Chrysostome,  
 who in sounde of wordes, maketh mozte for the  
 aduersaries of the truthe: but they that bee fa-  
 miliar and acquainted with Chrysostomes ma-  
 ner of speakinge (how in all his writings hee is  
 full of allusions, schemes, tropes and figures,

The anu-  
 swere to  
 Chriosto-  
 mus.



## OF THE PRESENCE OF CHRIST.

Shall soone perceyue, that he helpeth nothyng there purposes, as it shal wel appeare by the discussing of those places, whiche the Papistes do allege of him, which bee specially two. One is in sermone de Eucharistia in Encenijs. And the other is De proditiōe Iudæ.

In sermone  
de Eucharistia  
in Encenijs.

And as touchyng the first, no mā can speake moze plainly against them, than saint Iohn Chrysostome speaketh in that sermone. Wherefore it is to bee wōdered, why they should allege him for their partie, vnlesse they be so blynde in their opinion, that they can see nothyng, nor discern what maketh for them, nor what against them. For there he hath these woordes. When you comme to these mysteries (speakyng of the Lordes boorde and holy Communion) do not thynke that you receyue by a man the body of God, meanyng of Christ. These bee S. Iohn Chrysostome his owne woordes in that place.

Than if we receiue not the body of Christ at the handes of a man, Ergo, the body of Christ is not really, corporally and naturally in the sacrament, and so geuen to vs by the prest. And than it foloweth, that all the Papistes bee lyars, because they sayne and teache the contrary.

But this place of Chrysostome is touched before moze at length in answeryng to the Papistes Transubstantiation.

Wherefore nowe shall bee answered the other place whiche the allege of Chrysostome in these woordes. Here he is present in the sacrament and doth

De proditiōe.

dothe consecrate, whiche garnished the table at  
 the maundy or laste supper. For it is not man whi  
 che maketh of the bread and wyne, beyng set furth  
 to be consecrated, the body and bloude of Christe,  
 but it is Christe hymselfe: (whiche for vs is cruci-  
 fied) that maketh him selfe to be there present. The  
 wordes are vttered and pronounced by the mouthe  
 of the prieste, but the consecration is by the vertue,  
 myght and grace of God him selfe. And as this  
 saying of God (Increase, be multiplied, and fyl  
 the yearth) ones spoken by God, take alwayes  
 effect towarde generation, euen so the sayng of  
 Christe, This is my body. beyng but ones spoken,  
 doth throughout al churches to this present, and shall  
 to his last commyg, geue force and strength to this  
 sacrifice.

Genes. 1.

Math. 26

Marc. 14

Luc. 22.

Thus farre they reherse of Chrysostomes  
 wordes. Whiche wordes although they sound  
 muche for ther purpose, yet if they be throug-  
 hly considered, and cōferred with other places of  
 the same authoꝝ, it shall well appeare, that he  
 mente nothyng lesse, than that Christes bodye  
 shuld be corporally and naturally present in the  
 bread and wyne, but that in suche sorte he is in  
 heauen only, and in our myndes by fayth we a-  
 scend vp into heauen, to eat hym there, although  
 sacramentally as in a signe and figure, he be in  
 the bread and wyne (and so is he also in the wa-  
 ter of Baptisme) & in them that ryghtly receiue  
 the bread & wyne, he is in a much moze perfectiō  
 than coporally (whiche shulde anaple them no-  
 thyng



OF THE PRESENCE OF CHRIST.

thing) but in them he his spiritually with his di-  
uine power, geuving them eternall lyfe.

Genes. 1.

Mat. 26

Marc. 14

Luc. 22.

And as in y<sup>e</sup> first creation of the world, al ly-  
uynge creatures had their first life by gods only  
word. (fo<sup>r</sup> god only spake his word, and al thin-  
ges were created by and by accordingly) and af-  
ter their creation hee spake these wordes: In-  
crease and multiply. and by the vertue of those  
wordes, all thinges haue gendred and increased  
euer sithens that tyme: euen so after that Chyste  
sayd: Eate, this is, my body: & Drink, this is my  
bloud, Do this hereafter in remembrance of me.  
by vertu of these words, and not by vertu of any  
man, the bread and wine be so consecrated, that  
who so euer whith a lyuely faythe doth eat that  
bread and drink that wyne, doth spiritually eat,  
drinke and fede vpon Chyste, lyttynge in hea-  
uen with his father. And thys is the whole mea-  
nyng of S. Chrysostome.

And therefore dooeth hee so often say, that  
wee receaue Chyste in baptisme. And whanne  
he hathe spoken of the receauinge of him in the  
holy Communion, by and by he speaketh of the  
receauing of him in baptisme, withoute decla-  
ryng any diuersytee of his presence in the one,  
from his presence in the other.

Ad populū

Antiochenū

hom. 61. &

in cannem

hom. 45.

He saith also in many places, that we ascends  
into heauen, and do eate Chyste sittinge there aboue.

AND where S. Chrysostome and other Au-  
thors doo speake of the wonderfull operation of  
God in his sacraments, passynge all mannes  
wytte

wytte, senses, and reason, they meane not of the working of God in the water, bread and wyne, but of the meruaylous working of God in the heartes of them that receyue the sacramētes, secretly, inwardly, and spiritually transformyng them, renuyng, leadyng, comfortyng and nourishyng them with his fleshe and blood, thorough his mooste holy spirit, the same fleshe and blood styll remainyng in heauen.

Thus is this place of Chrysostome sufficiently answered vnto. And if any manne require any more, than lette him looke what is recyted of the same authoꝝ befoze in the matter of Transubstantiation.

Yet furthermoze they bryng foꝝ theim Theophilus Alexandrinus, who (as they allege) sayth thus. CHRIST geuyng thanks, dyd breake, (whiche also wee doo) addyng thereto prayer. And he gaue vnto theim, sayng: Take, this is my body. this that I doo nowe geue, and that whiche ye nowe doo take. Foꝝ the bread is not a fygure onely of Christes body, but it is chaunged into the very body of Christe. Foꝝ Christ sayth: The bread whiche I will geue you, is my fleshe. Nevertheless the fleshe of Christ is not sene foꝝ our weakenesse, but bread & wyne are familiar vnto vs. And surely if we should visibly see fleshe and blood, wee could not abyde it. And therfoze our Lord bearyng with our weakenesse, doth retayn and kepe the foꝝme and apparance of bread and wyne, but he dothe turne the verye bread and wyne

The answer  
were to  
Theophylus in  
Mat. 14.

Jho. 6.

P. 1.

into



28  
OF THE PRESENCE OF CHRIST  
into the very flesh and blood of Christ.

These be the wordes whiche the Papistes do  
crite out of Theophylus vpon the gospel of sainte  
Marke. But by this one place it appeareth eu-  
dently, either howe negligent the Papistes bee  
in serchynge out and examynynge the saynges of  
the authoꝝ, which they allege foꝝ their purpose,  
oꝝ els howe false and deceptfull they bee, whiche  
willyngly and wittyngly haue made in this one  
place, and as it were with one breath, two loude  
and shamefull lyes.

The first is, that because they would geue the  
moze authoꝝtie to the wordes by them alleged,  
they (like false Botycaries that sell quid pro quo)  
fallispe the authoꝝs name, fatherynge suche say-  
nges vpon Theophylus Alexandrinus, an old  
and auncient authoꝝ, whiche were in dede none  
of his wordes, but wer the wordes of Theophy-  
lactus, who was many yeres after Theophylus  
Alexandrinus. But suche hath euer been the Pa-  
pistical subtiltees, to set furth their owne inuen-  
cions, dreames and lyes, vnder the name of an-  
tiquitee and auncient authoꝝs.

The second lye oꝝ falshood is, that they falsifie  
the authoꝝs wordes and meanynge, subuertynge  
the truth of his doctrine. Foꝝ where Theophy-  
lactus (accoꝝdyng to the Catholyke doctrine of  
auncient authoꝝs) sayth, that almighty God (co-  
descēdyng to our infirmitie) reserueth the kynde  
of bread & wyne, and yet turneth them into the  
vertue of Christes flesh and blood: They say  
that

that he reseruethe the formes and apparances of bread & wyne, and turneth them into the Veritie of his fleſhe and blood. ſo turnyng and alteryng kyndes into fourmes and apparances, and verue into Veritee, that of the vertue of the fleſhe and blood, they make the veritee of his fleſh and blood. And thus they haue falſefyed alwell the name as the wordes of Theophylactus, turnyng veritee into playne and flatte falſitee.

But to ſette furth playnely the meanyng of Theophylactus in this matter, As hot and burning yron is yron ſtill, and yet hath the force of ſyer, and as the fleſhe of Chriſt ſtill remainyng fleſhe, geueth lyfe, as the fleſhe of him that is God, ſo the ſacramental bread & wyne remayne ſtill in their propre kyndes, and yet to them that worthely eate and drynke them, they bee turned not into the corporal preſence, but into the vertue of Chriſtes fleſhe and blood.

And althoughe Theophylactus ſpake of the eatyng of the very body of Chriſt, and the drynkyng of his very blood, (and not onely of the figures of them) and of the conuerſion of the bread and wyne into the body and blood of Chriſt, yet he meaneth not of a groſſe, carnal, corporal, and ſenſible conuerſion of the breade and wyne, nor of a lyke eatyng and drynkyng of his fleſhe and blood (for ſo not onely our ſtomakes would yerue and our heartes abhorre to eate his fleſhe and to drynke his blood, but alſo ſuche eatyng and drynkyng could nothyng profyte or auayle vs)

X.ii.

but



but he spake of the celestial and spiritual eatyng of Christ, and of a sacramental conuerſion of the bread, calling the bread not onely a fygure, but also the body of Christ, geuyng vs those wordes to vnderſtād, that in þe sacrament we do not only eate corporally the bread (whiche is a sacrament and fygure of Christes body) but spiritually we eat also his very body, & drynke his very bloud. And this doctryne of Theophilactus is bothe true, godly and comfortable.

The aun-  
ſwer to  
Hierony-  
mus super  
episto. ad  
Titum.

Bespydes this, oure aduersaries do allege S. Hierome vpon the Epistle ad Titum, that there is as great difference betwene the loaues called Panes propositionis, and the bodye of Christe, as there is betwene a shadowe of a bodye, and the body it selfe, and as there is betwene an ymage and the thyng it self, and betwene an example of thynges to come, and the thynges that be pfectured by them.

These wordes of saint Hierome truely vnderſtande, ſerue nothyng for the intent of the Papistes. For he ment that the ſhew bread of the lawe, was but a darke shadow of Christ to come, but the sacrament of Christes bodye is a cleare testimony, that Christ is already come, & that he hath perfoymed that whiche was promysed, and doth presently comforte and feede vs spiritually with his precious body and bloud, notwithstanding that corporally he is ascended into heauē.

Augustinus  
Sedulius.

And the same is to bee answered vnto all that the aduersaries byng of S. Augustyne, Sedu-  
lius.

ilus, Leo, Fulgentius, Cassiodorus, Gregorius, Leo.  
and other, concerninge the eatinge of Christe in Fulgentius.  
the sacrament. Cassiodorus  
Gregorius.

Which thing can not be vnderstanded plain-  
ly as the wordes sounde, but figuratiuely and  
spiritually, as befoze is sufficiently proued and  
herafter shalbe more fully declared in the fourth  
parte of this booke.

But here John Damascene maye in no wyse  
be passed ouer, whom for his authoritie the ad-  
uersaries of Christes true naturall body doe re-  
ken as a stout champion sufficient to defende all  
the whole matter alone. But neyther is the au-  
thoritie of Damascene so greate, that they may  
oppyesse vs thereby, nor his wordes so playne  
for them, as they boaste and vntrewely pretende.  
For he is but a yonge newe authoꝝ in the respect  
of those which we haue brought in for our party  
And in diuers points he varleth fro the most an-  
cient authoꝝs (if he meane as they expound him)  
as when he saith, that the bread and wine be not  
figures, whiche all the old authoꝝs call figures,  
and that the breade and wine consume not, nor  
be auoyded downwarde, which Origen and S.  
Augustine affirme, or that they be not called the  
exainples of Christes body after the consecrati-  
on, whiche shall manifestly appeare false by the  
Lyturgy ascribed vnto S. Basyl.

And more ouer, the sayd Damascene was one  
of the byshoppe of Romes chiefe proctoures a-  
gainst the Emperours, and as it were his ryght



OF THE PRESENCE OF CHRIST

hande, to set a bzoade all ydolatrie by hys owne hande bytyng. And therfore if hee losse hys hande (as they say he did) he losse it by Goddes mooste righteous iudgemente, what soeuer they sayne and fable of the miraculous restitution of the same. And yet what so euer the sayde Damascene wyrteth in other matters, suerly in thys place whiche the aduerclaries do alledge, he wyrteth spirituallly and godly, although the Baptistes eyther of ignorance mistake him, or els wilfully waste him and writhe him to theyr purpose, cleane contrary to his meanynge.

The sum of Damascene his doctryne in thys matter is this. That as Chyste being both God & man hath in him two natures, so hath he two natiuities, one eternal, & thother temporal. And so lykewise we (beyng as it were double men, or haupng euery one of vs two men in vs, the new man & the olde man, the spirituall man & the carnall man) haue a double natiuitie: One of oure first carnall father Adam (by whom as by ancient inheritaunce cometh vnto vs malediction & euerlasting damnacion) & the other of our heauenly Adam, that is to saye, of Chyste, by whom we bee made heires of celestiaall benediction, and euerlasting gloze and immortalitee.

And bycause this Adam is spiritual, therfore our generacion by hym must be spirituall, & our feeding muste bee lykewyse spirituall. And oure spirituall generacion by hym is plainly set forth in baptisme, and oure spirituall meate and food is set

is set forth in the holy Communion & supper of the Lorde. And because our syghtes be so feeble that we cannot see the spiritual water wherewith we be washed in baptisme, nor the spiritual meat wherewith we be fedde at the lordes table, therefore to healepe oure infirmities, and to make vs the better to see the same with a pure fayth, our sauiour Christ hath set forth the same, as it were before our eyes, by sensible signes and tokens, whiche we be dayly vled and accustomed vnto.

And because the common custome of menne is to walke in water, therefore our spiritual regeneration in Christe, or spirituall washinge in hys blud, is declared vnto vs in baptisme by water. Likewise our spirituall nourishment & feeding in Christe, is sette before our eyes by breade and wyne, because the be mentes and drynkes whiche chiefly and vsually we be fedde withall, that as they feade the body, so doth Christe with his fleshe and bloud spiritually feade the soule.

And therefore the breade and wyne bee called examples of Christes fleshe and bloud, and also they be called his very fleshe and blud, to signifyfe vnto vs, that as they feede vs carnally, so do they admonyshe vs that Christe with hys fleshe and bloud roth feede vs spiritually, and moste truely vnto everlastinge lyfe.

And as almyghty God by his moste myghtye woorde and his holpe spirite and infinite power brought forth all creatures in the begynnyng, and euer sithens hath preserved theyn, even so



So by the same worde and power he woorketh in vs from tyme to tyme this meruallous spiritual generacion and wonderful spiritual nourishment and feeding, whiche is wrought only by God, & is comprehended and receyued of vs by fayth.

And as bread and drynke by natural nourishment bee chaunged into a mannes body, and yet the body is not chaunged, but the same that it was befoze: so although the bread and wyne bee sacramentally chaunged into Chrystes body, yet his body is the same and in the same place that it was befoze, that is to say, in heauen, without any alteration of the same.

And the bread and wyne bee not so chaunged into the fleshe and bloud of Chryst, that they bee made one nature, but they remayne styll distinct in nature, so that the bread in it selfe is not his fleshe, & the wyne his bloud, but vnto them that worthily eate and drynke the bread and wyne, to them the bread and wyne be his flesh and bloud, that is to say, by thynges naturall and whiche they be accustomed vnto, they bee exalted vnto thynges aboue nature. For þe sacramental bread and wyne be not bare and naked fygures, but so pithy and effectuous, that whosoever worthily eateth thein, eateth spiritually Chrystes fleshe & bloud, and hath by them euerlastyng life.

Wherefore, whosoever cometh to the Lodes table, must come with all humilitee, feare, reuerence and puritee of life, as to receyue not onely bread and wyne, but also our sauioꝝ Chryst, both  
 God

God and mā, with all his benefites, to the reliefe and sustentacion both of their bodies and soules.

This is bryefly the summe and true meanyng of Damascene, concernyng this matter.

Wherfore they that gather of him, either the natural pzelesence of Chzistes body in the sacramētes of bzead and wyne, or the adozacion of the outward and visibible sacrament, or that after the cōsecracion there remayneth no bzead nor wyne nor other substaunce, but only the substaunce of the body and bloud of Chzist: either they vnderstand not Damascene, or els of wylful frowardnes they will not vnderstand him: whiche rather seemeth to bee true, by suche collections as they haue vniustly gathered and noted out of him.

For although he say, that Chziste is the spiritual meate, yet as in baptisme the holy ghost is not in the water, but in him that is vnfaignedly baptised: so Damascene ment not that Chzist is in the bzead, but in him that worthily eateth, the bzead.

And though he say that the bzead is Chzistes body, and the wyne his bloud, yet he mente not that the bzead considered in it selfe, or the wyne in it selfe, beyng not receyued, is his flethe and bloud: but to suche as by vnfaigned fayth worthily receyue the bzeade and wyne, to suche the bzeade and wyne, are called by Damascene the body and bloud of CHRIST, because that suche persons, thzough the workyng of the holy gost, bee so knytte and vnited spiritually to Chzistes

Z. i.

flethe



## OF THE PRESENCE OF CHRIST

fleshe and bloud, and to his diuinitee also, that they bee fedde with the same vnto euerlastyng life.

Furthermoze, Damascene sayeth not that the sacrament should be worshipped and adored, as the Papistes terme it (whiche is plain ydolatry) but we must worship Christ God and man. And yet we may not worship him in bread and wyne, but sittynge in heauē with his father, and beyng spiritually within our selues.

Now he sayeth not, that there remaineth no bread nor wyne, nor none other substance, but onely the substance of the bodye and bloud of Christ: but he sayth playnly, that as a burnyng coale is not wodde only, but fyr & wodde ioyned together, so the bread of the Communion is not bread onely, but bread ioyned to the diuinitee.

But those that say, that there is none other substance but the substance of the bodye and bloud of Christ, do not onely deny that there is bread & wyne, but by force they must deny also, that there is either Christes diuinitee or his soule. For if the fleshe and bloud, the soule and diuinitee of Christ be foure substances, and in the sacrament be but two of them, that is to say, his fleshe and bloud, than where is his soule and diuinitee?

And thus these men diuide Iesus, separatyng his diuinitee from his humanitee. Of whom saint

1. Th. 4. >> Ihon sayth: Whosoever deuideth Iesus, is not of God, but he is Antichrist.

And mozeouer these men do so separate Christes bodye from his members in the sacrament, that

that they leaue him no mannes body at all. For as Damascene sayth, that y<sup>e</sup> distinction of mem-  
 bres pertayne so muche to the nature of a mans  
 bodye, that where there is no suche distinction,  
 there is no perfect mannes body.

In libro de  
 duabus in  
 Christo vo-  
 luntatibus.

But by these Papistes doctryne, there is no  
 suche distinction of members in the sacrament,  
 for either there is no head, feete, handes, armes,  
 legges, mouthe, eyes, and nose at all: or els all  
 is head, all feete, all handes, all armes, all legges,  
 all mouthe, all eyes, & all nose. And so they make  
 of Chyistes body, no mannes body at all.

Thus beyng confuted the Papistes errours  
 aswell concernyng Transubstanciation, as the  
 reall, corporall and natural p<sup>r</sup>esence of Chyist in  
 the sacrament, whiche were two principall  
 pointes purposed in the beginnyng of  
 this woork. Nowe it is tyme some  
 thyng to speake of the thyrde erro<sup>r</sup>  
 of the Papistes, whiche is con-  
 cernyng the eatyng of Chy-  
 istes very body and dryn-  
 kyng of his bloud.

Thus endeth the thirde booke

Z.ii.



# THE FOVRTH BOOKE IS OF THE EATYNG AND DRINKYNG OF *the body and bloud of our sauour Christ.*

Chap. ii.

Whether  
euill men  
do eate &  
drynke  
Christ.



THE GROSSE error of the  
Papistes, is of the carnall  
eatyng and drynkyng of  
Christes fleshe and bloud,  
with our mouthes.

For they say, that who so  
euer eate and drynke the sa-  
cramentes of bread & wyne  
do eate & drynke also with

their mouthes Christes verpe fleshe and bloud,  
bee they neuer so vngodly and wycked persons.  
But Christe himselte taught cleane contrary in  
the syrte of Ihon, that we eate not him carnally  
with our mouthes, but spiritually with our faith  
sayng: Verely verely I say vnto you: he that be-  
leueth in me, hath euerlastyng life. I am þe bread  
of life. Your fathers did eate Hanna in the wil-  
dernesse, & dyed. This is the bread that came fro  
heauen, that whosoever shall eate therof, shall not  
dye. I am the liuely bread that came fro heauen,  
If any man eate of this bread, he shall liue for euer. And  
the bread whiche I will geue, is my fleshe, which  
I wyll geue for the life of the worlde.

The  
godly  
only eate  
Christ.

This is the moste true doctryne of our sauioz  
Christe, that whosoever eateth him, shall haue  
euerlastyng lyfe. And by and by it foloweth in  
the same place of S. Ihon more cleately. Verely  
verely I say vnto you, except you eate the fleshe  
of

» of the sonne of man, and drinke his bloude, you  
 » shall not haue lyfe in you. He that eateth my fleshe **John. 6.**  
 » and drynketh my bloud, hath lyfe euerlastinge, and  
 » I wylt rayse him agayne at the laste daye: For  
 » my fleshe is very meate, and my bloud is verye  
 » drynke, Hee that eateth my fleshe, and drynketh my  
 » bloud, dwelleth in me, and I in him. As the lyuyng  
 » father hath sente me, and I lyue by the father e-  
 » uen so he that eateth me, shall liue by me. This is the  
 » breade whiche came downe frome heauen, not  
 » as your fathers dyd eate Manna, and are dead,  
 » he that eateth of this bread, shall liue for euer.

This taught our sauour Chyste as well his  
 disciples as the Jewes at Capernaum, that the  
 eating of his flesh and drynkynge of his bloude  
 was not lyke to the eatinge of Māna. For bothe  
 good and badde dyd eate Manna, but none doo  
 eate his fleshe and drynke his bloudde, but they  
 haue euerlastinge lyfe. For as his father dwel-  
 leth in him, and hee in his father, and so hath  
 lyfe by hys father: so hee that eateth Chyestes  
 fleshe and drynketh his bloud, dwelleth in Chyist  
 & Chyist in him, & by Chyist he hath eternall lyfe

What nede we any other witnes? whan Chyist  
 him selfe doth testifie the matter so plainly, that  
 who so euer eateth his fleshe and drynketh hys  
 bloude, hath euerlastynge lyfe: and that to eate  
 his fleshe and to drinke his bloud, is to beleue in  
 him: And who so euer beleueth in him, hath euer  
 lasting lyfe. Whereof it foloweth necessarilye,  
 that vngodlye persones ( beyng lymines of the



## OF THE EATYNG

deuil) do not eate Chyistes fleſhe nor drynke his bloud, except the Papistes would ſay, that ſuche haue euerlaſtyng life.

But as the deuill is the foode of the wycked, whiche he nouryſheth in all iniquitee, and byngeth vp into euerlaſtyng dānacion: ſo is Chyiſt the very fode of all them that be the liuely mem- bres of his body, and them he noryſheth, feedeth, byngeth vp and cheriſheth vnto euerlaſting life

Chap. 2.

What is  
the eating  
of Chyiſtes  
fleſhe and  
drynkyng  
of his  
bloud.

And every good and faythfull Chyiſtian man feeleth in himſelfe, howe he feedeth of CHRIST, eatyng his fleſhe, and drynkyng of his blud. For he putterh the whole hope & truſt of his redemp- tion and ſaluacion in that only ſacrifice, whiche Chyiſt made vpon the Croſſe, hauyng his body there broken, and his bloud there ſhedde for the remiſſion of his ſynnes. And this great benefite of Chyiſt, the faythful man earnestly conſidereth in his mynde, chaweth and dygeſteth it with the ſtomake of his hearte, ſpiritually receiuyng Chyiſt wholly into him, and geuyng agayne him ſelfe wholly vnto Chyiſt.

And this is the eatyng of Chyiſtes fleſh & dryn- kyng of his blud, the feelyng wherof is to every mā, the feelyng how he eateth & drynketh Chyiſt, whiche none euill mā nor membze of þe deuill can do.

Chap. 3.

Chyiſt is  
not eaten  
with teeth  
but with  
fayth.

For as Chyiſt is a ſpiritual meate, ſo is he ſpi- ritually eaten & digeſted with the ſpiritual part of vs, and geueth vs ſpirituali and eternal lyfe. and is not eaten, ſwalowed, and dygeſted with our teeth, tongues, throttes and bealyes.

Therefore

Therefore saith S. Cyprian, he that drinketh of the holy cuppe, remembring this benefite of God, is more thirsty then he was before. And lifting vp his hart vnto the lyuing God, is taken with suche a singlar hungar and appetite, that he abhorreth all gally and bytter drynkes of synne, and al sauour of carnall pleasure is to him as it were sharpe & sower vineger. And the sinner beyng conuerted, receauing the holy mysteries of the Lordes supper, geueth thanks vnto God, & boweth downe his head, knowing that his sinnes be forgyuen, and that hee is made cleane and perfecte, and his soule (whiche God hath sanctified) he tendereth to God agayne as a faithfull pledge, and than he glozieth with Paule, and reioyseth, saying: Nowe it is not I that liue, but it is Christ that lyueth within me. These thynges be practised and vled among faithfull people, and to pure myndes, the eating of his fleshe is no hor- rour but honour, and the spirite delyteth in the drinkyng of the holpe and sanctifyng bloud. And dooyng this, we whette not our teethe to byte, but with pure faith we breake the holy breade. These be the wordes of Cyprian.

And acording vnto the same S. Austen saith: Prepare not thy iawes, but thy hearte. And in another place he saith, why dost thou prepare thy bely and thy teeth? beleue, and thou haste eaten. But of this matter is sufficiently spoken before, where it is proued, that to eat Christes fleshe and drynke his bloude, be syguratiue speeches.

And

Cyprianus  
de cenado  
mini.

August. de  
verbis domi  
ni sermo. 33  
In Ioan. tra  
cta. 25.



Chap. 4. And now to returne to our purpose, that only  
 the lyuely membyes of Chyste do eate his flesh &  
 The good onely eate Chyste. drynke his blud, I shall bring forth many other  
 places of auncient authoys befoze not mencioned.

Origenes in Math. cap. 15. > Fyyst Origen writeth plainly after this ma-  
 ner. The worde was made fleshe and very meat,  
 > whiche who so eateth, shall suerly lyue for euer,  
 > which no euil man can eate. For if it could be, that  
 > he that continueth euill, might eate the woorde  
 > made fleshe, seynge that he is the worde & bread  
 > of life, it should not haue bene written: Who so  
 > euer eateth this bread shall liue for euer. These  
 wordes be so plaine, that I need say nothing for  
 the moze cleare declaracion of them. Wherefoze  
 you shall heare how Cyprian agreeth with him.

Cyprianus in sermo. de coena domini. > Cypriane in hys sermon ascribed vnto him of  
 the Lordes supper, saithe: The authoꝝ of thys  
 > tradicion sayd, that except we eate his fleshe and  
 > drynke his bloud, we should haue no life in vs,  
 > instructing vs with a spiritual lesson, and ope-  
 > nyng to vs a way to vnderstand so pryncypally a thing,  
 > that we should knowe, that the eatyng is our dwel-  
 > lyng in hym, and our drinking is as it were an incor-  
 > poration in him, beynge subiete vnto him in obe-  
 > dience, loyned vnto him in our willes, and vnti-  
 > ed in our affections. The eatinge therefore of this  
 fleshe, is a certaine hunger and desire to dwell in him.

Thus writeth Cyprian of the eatinge & dryn-  
 kyng of Chyste. And a litle after he sayeth, that  
 none do eate of this lambe, but suche as be true  
 Israelites, that is to saye, pure chystian menne  
 without

without colour or dissimulation.

And Athanasius speakyng of the eatynge of  
Christes fleshe and drinkyng of his bloud, saith  
that for this cause he made mencion of his ascen-  
cion into heauen, to plucke them from corporall  
phantasie, that they myght lerne hereafter, that  
his fleshe was called the celestiall meate that  
came from aboue, and a spirituall foode, which he  
would geue. For those thinges that I speake to  
you (saythe he) be spirite and lyfe. Whiche is as  
much to say, as that thyng which you see, shalbe  
slayne, & giuen for the nourishment of the world,  
that it may bee distributed to euery body spiritu-  
ally, and be to all men a conseruation vnto the re-  
surrection of eternall lyfe.

In these wordes Athanasius declareth the  
cause why Christ made mencion of his ascencion  
into heauen, whan he spake of the eatynge and  
drinkyng of his fleshe and bloud. The cause after  
Athanasius mynde was this, that his hearers  
shuld not thinke of any carnal eatynge of his bo-  
dy with their mouths (for as concerning the pre-  
sence of his body, he shuld be taken from them,  
and ascende into heauen, but that thei shuld vn-  
derstande hym to be a spiritual meate, and spiri-  
tually to be eaten, and by that refreshing to giue  
eternall lyfe, whiche he doth to none, but to such  
as be his lyuely members.

And of this eatynge speaketh also Basilus,  
that we eate Christes fleshe and drink his bloud,  
becynge made, by his incarnation and sensyble

1. Cor. 10.

lyfe

Athanasius  
de peccato  
in spiritum  
sanctum.

Basilus epis-  
tola, 141.



> lyfe, partakers of his word and wisedome. For  
 > his fleshe and bloude he called al his mysticall conuer-  
 > sation here in his fleshe and his doctrine, conspyng  
 > of his whole lyfe, pertaynyng bothe to his hu-  
 > manitee and Diuinitee, whereby the soule is no-  
 > rished and brought to the contemplation of thin-  
 > ges eternall.

> Thus teacheth Basilus howe we eate Chri-  
 > stes flesh and drinke his bloud, whych pertaineth  
 > only to the true and faithfull members of Christ.

Hierony- > Saint Hierome also saith: All that loue ple-  
 mus in B. > sure more than God, eate not the fleshe of Iesu, nor  
 saiam. > drynke his bludde, of the whiche hym selfe saith:  
 caput. 66. > He that eateth my fleshe, and drinketh my bloud,  
 > hath everlastyng lyfe.

In Hiere- > And in an other place S. Hierome saith, that  
 miam. > heretikes do not eate and drynke the body and bloud  
 > of the Lorde.

In Oseam > And moze ouer he saith, that heretiques eate not  
 caput. 8 > the fleshe of Iesu, whose flesh is the meate of faith  
 > full men.

Thus agreeth S. Hierome with the other be-  
 fore reherfed, that heretikes and suche as folow  
 worldly pleasures, eat not Christs flesh nor drinke  
 his blud, bicause that Christ said, He that eateth  
 my flesh, & drinketh my blud, hath everlastig life

Ambrosi- > And S. Ambrose saith, that Iesus is y bread  
 us de bene > whiche is the meate of saintes, and that he that  
 ditione > taketh this bread, dyeth not a synners death. For  
 patriar- > this breade is the remission of synnes. And in an o-  
 charum > ther booke to hym intituled, he writeth thus.  
 caput 9

Chys

> This breade of lyfe whiche came frome heauen, *De his qui*  
 > doth minister everlastyng lyfe, and whosoever ea *mysterijs*  
 > teth this bread shall not dye for ever, and is the bodye *iniciantur,*  
 > of Christe. And yet in an other booke sette forth *De sacramē*  
 > in his name, he saithe on this wise: He that dyd *tis li. 4 ca. 5*  
 > eate Manna, died, but he that eateth this body, shall  
 > have remission of his synnes, and shall not dye for e-  
 > ver. And agayn he sayth: As often as thou drinke *Lib. 5 ca. 3.*  
 > thou haste remission of thy synnes.

These sentences of S. Ambrose be so playn in  
 this matter, that there nedeth no more, but onely  
 the rehersall of theim.

But S. Augustine in many places playnely *Augustinus*  
 > discussing this mattier, saith: He that agreeth not *in sententijs*  
 > with Christe, dothe neither eate his body nor drynke *ex proffero*  
 > his bloude, although to the condemnation of his *decerptis*  
 > presumption, he receive every day the sacrament *cap. 339.*  
 > of so high a mattier.

And moreover S. Augustine most plainly re- *De civitate*  
 > solveth this matter in his booke *De civitate Dei, Dei lib. 21*  
 > disputyng agaynste two kyndes of heretikes: *capite 25*

> Wherof the one sayd, that as many as wer chri-  
 > stened, and receaved the sacramente of Christes  
 > body and bloud, shuld be saved, how soever they  
 > lived or beleued, bicause that Christ sayd: This  
 > is the bread that cam from heuen, that who soe-  
 > ver shal eate therof, shall not dy. I am the bread  
 > of lyfe, whiche came frome heauen, who so ever  
 > shall eate of this bread shall lyue for ever.

> Therefore (said these heretikes) all suche men  
 > must nedes be deliuered frome eternall deathe,  
 > *Ala, ii.* and



and at length be brought to eternall lyfe. The  
 other sayd, that heretiques and scismatikes myghte  
 eate the sacrament of Christes body, but not his verye  
 body, bycause they bee no membres of his body.  
 And therfore they promised not everlastyng life,  
 to all that receaved Christes baptysme, and the  
 sacrament of his body, but all such as professed  
 a true faythe, althoughe they lyued neuer so un-  
 godly. For suche (sayde they) dooe eate the bo-  
 dy of Christe, not onely in a sacramente, but al-  
 so in deede, bycause they bee membres of Chri-  
 stes bodye.

But sainte Augustine answeringe to bothe  
 these hereses, sayeth: That neither heretikes,  
 nor such as professe a true faith in thet mouths  
 & in thet lyping shew the contrary, have either  
 a true faith (which worketh by charity, and doth  
 none euyl) or are to be counted among the mem-  
 bres of Christ. For they can not be both membres  
 of Christ, and membres of the diuell. Therefore  
 (sayth he) it may not bee sayd, that any of theim eate  
 the body of Christe. For whan Christe sayeth,  
 He that eateth my flesh and drinketh my bloud,  
 dwelleth in me, and I in hym. He sheweth what  
 it is (not sacramentally, but in deede) to eate his  
 body and drynke his bludde: whiche is, whan a man  
 dwelleth so in Christe, that Christe dwelleth in hym.  
 For Christe spake those wordes, as if he should  
 say: He that dwelleth not in me, and in whom I dwel-  
 l not, let hym not saye or thynke, that he eateth my  
 body, or drinketh my bloude.

These

These be the plaine wordes of S. Augustine, that such as lye vngodly, although they may seme to eate Chyestes body (because they eat the sacrament of his body) yet in deede they neither bee members of his body, nor do eate his body.

Also vppon the gospell of S. John he sayth, *In Iohann tractat. 26.* that he that dothe not eate his fleshe and drynke his bloud, hath not in hym euerlasting life. And he that eateth his fleshe and drynketh his bloud hath euerlasting lyfe. But it is not so in these meates, whiche we take to sustaine our bodies, for although without them we can not lye, yet it is not necessary, that who soeuer receyuech them, shall lye, for they may dye for age, sickness, or other chaunces.

But in this meat and drynke of the body and bloud of our Lord, it is otherwise. For both they that eate and drynke them not, haue not euerlasting lyfe: And contrary wyle, whosoever eate and drynke them, haue euerlasting life.

Note and ponder well these wordes of saint Augustine, that the breade and wine and other meates and drynkes (whiche nourish the body) a man may eate & neuerthelesse dye: but the very body and bloud of Chyist no man eateth, but that hath euerlastyng life. So that wicked men can not eate nor drynke them, for then they must needs haue by them euerlasting lyfe.

And in the same place S. Augustine he saythe further. The sacrament of the body of Chyestes body and bloud, is taken in the Lordes table, of  
Aa.iii. some



> some men to lyfe, & of some men to death: but the  
 > chynge it selfe (wherof it is a sacrament) is taken of  
 > all men to lyfe, and of no man to death. And moze-  
 > ouer he saythe: This is to eate that meate and  
 > drynke that drynke, to dwell in Christ, & to haue  
 > Christ dwelling in hym. And for that cause, he  
 > that dwelleth not in Christe, and in whome Christe  
 > dwelleth not, without doubt he eateth not spiritually  
 > his fleshe nor drynketh his blood, although carnal  
 > ly and visibly with his teethe, he byte the sacra-  
 > ment of his body and blood.

Thus writeth saynt Augustine in the. cxi.  
 in Iohan. Homelie of saynt John. And in the next homily  
 tract, 17 > folowynge, he sayth thus, This daye oure ser-  
 > mon is of the body of the Lorde, whiche he hath  
 > he wold geue to eate for eternal life. And he de-  
 > clared the maner of his gift & distribution, how  
 > he wold geue his fleshe to eate, sayng: he that  
 > eateth my fleshe & drynketh my bloude, dwelleth  
 > in me and I in hym. This therefore is a token or  
 > knowlege, that a man hath eaten and dronken, that is  
 > to say, if he dwell in Christe, and haue Christ dwel-  
 > lyng in hym. If he cleaue so to Christ, that he is  
 > not seuered frome hym. & his therfore Christe  
 > taught & admonished by these mysticall or figura-  
 > ture wordes, that we shulde bee in his body vnder  
 > him our head, among his members, eatyng his  
 > fleshe, not forsayng his vnitee.

De doctrina  
 Christiana.  
 li. 3 cap. 14

And in his booke De doctrina christiana, saynt  
 Augustine saythe (as before is at length decla-  
 red) that to eate Christes fleshe, and to drink his blood

is

is a figurative speache, signifying the participati-  
 on of his passion, & the delectable remembrance  
 of our benefite and profite, that bys fleshe was  
 crucified and wounded for vs.

And in an other sermō also De verbis Apostoli De verbis  
 hee expoundeth what is the eating of Chyistes Ap o stoli  
 body and the drinking of his blood, saying: The sermo 22  
 eating is to bee refreshed, and the drinkeyng what is it  
 but to liue: Eate life, Dyrnke life: And that shall  
 be, when that whiche is taken visibly in the sa-  
 crament, is in verye deede eaten spirituallly and  
 drunken spirituallly.

By all these sentences of S. Augustine it ys  
 euident & manifest, that all men, good and euil,  
 may with their mouthes visibly & sensibly eate  
 the sacrament of Chyistes body & blood, but the  
 very body and blood themselves bee not eaten  
 but spirituallly, & that of the spirituall members  
 of Chyist, whiche dwell in Chyist, & haue Chyist  
 dwelling in them, by whom they be refreshed, &  
 haue euerlasting life.

And therefore saith the sancte Augustine, that In Iohani  
 when thother Apostles did eate breade that was Tract. 59.  
 the Lorde, yet Iudas didde eate but the bread of the  
 Lorde, and not the bread that was the Lorde. So  
 that the other Apostels with the sacramentall  
 bread did eate also Chyist him selfe, who Iudas  
 did not eate. And a great numbere of places moe  
 hath sancte Augustine for this purpose, whiche  
 for eschewing of tediousnes, I let passe for this  
 tyme, & wyll speake some thyng of sancte Cyrill  
 Cyrill



Cyrillus in  
Ioan. lib. 4.  
cap. 10.

Cap. 13.

Cap. 14.

Cap. 17.

Cap. 18.

Cap. 19.

Cap. 20.

Cap. 21.

Cap. 22.

Cap. 23.

Cap. 24.

Cap. 25.

Cap. 26.

Cap. 27.

Cap. 28.

Cap. 29.

Cap. 30.

Cap. 31.

Cap. 32.

Cap. 33.

Cap. 34.

Cap. 35.

Cyrillus upon saynt John in his Gospell sayth,  
that those which ate Manna, dyed, because they  
receyved therby no strengthe to lyue ever (for it  
gave no lyfe, but only put away bodily hunger)  
but they that receyue the bread of lyfe, shall be made  
immortall, and shal eschewe all the euyls that pertayn  
to death, lyuyng with Christe for ever. And in ano-  
ther place he sayeth. For as muche as the fleshe of  
Christe dothe naturally geue lyfe, therefore it maketh  
theim to lyue, that bee partakers of it. For it putteth  
death away from them, and vtterly dymeth de-  
struction out of theim.  
And he concludeth the matter shortly in ano-  
ther place in these wordes, saynge, that whan  
wee ate the fleshe of our sauour, than haue wee lyfe  
in vs. For if thynges that were corrupt, were re-  
uoyed by onely touchyng of his clothes, howe  
can it bee, that wee shall not lyue that ate his fleshe?  
And further he sayth, that as two wares that be  
molten together, be run every parte into other:  
so he that receyuerh Christes fleshe and bloud, muste  
needes be ioyned so with hym, that Christe muste bee  
in hym, and hee in Christe.  
Here saincte Cyrill declareth the dignitie of  
Christes fleshe, beyng inseparately annexed vn-  
to his diuinitee, sayng, that it is of suche force  
and power, that it geueth euerclastyng life. And  
what soeuer occasion of death it fyndeth, or let  
of eternal life, it putteth out and dymeth cleane  
away all the same, fro them that ate that meate  
and receiue that medicine. Other medicines or  
play.

plaisters somtyme heale, and somtyme heale not but this medicine is of that effect and strength that it eateth awaye all rotten and deade fleſhe and perfectly healeth all woundes and ſores that it is layde vnto.

This is the dignitee and excellencie of Chriſtes fleſhe and bloude toynded to his diuinitee, of the whyche dignitee, Chriſtes aduerſaries the Papistes, depriue and robbe hym when they affirme, that ſuche men do eate his fleſhe & receiue this plaister, as remayne ſtill ſicke and ſore, and be not holpen thereby.

And now for corroboration of Cyrils ſaying, Chap. 5. I would thus reaſon with the Papistes, and de maunde of them, Whan an vrepentant ſinner receiueſh the ſacrament, whether he haue Chriſtes body within hym or no?

If they ſay no, than haue I my purpoſe, that euyl men although they receyue the ſacramente of Chriſtes body, yet receyue they not his verie body. If they ſaye yea, Than I wold aſke them further, Whether they haue Chriſts ſpirit within them or no?

If they ſay nay, than do they ſeparate Chriſts body from his ſpिरite, and his humanitee from his diuinitee, and be condemned by the ſcripture as very Antichriſtes that diuide Chriſte.

And if they ſay yea, that a wycked man hath Chriſtes ſpirit in him, then the ſcripture alſo condemneth them, ſaying: that as he which hath not the ſpirit of Chriſt, is none of his, ſo he that hath

Rom. 8.

Bb. i.

Chriſt



## OF THE EATYNG

» Christe in hym, lyueth bycause he is iustified And yf  
 » his spirite that raised Iesus from deth, dwell in  
 » you, he that raised Iesus from deathe, shall geue  
 » lyfe to your mortall bodyes, for his spirites sake, whi-  
 » che dwelleth in you.

Thus on euery side the scripture condemneth  
 the aduerariaries of goddes worde.

And this wickednes of the Papistes is to bee  
 wondred at, that they affirme Christs flesh, blud,  
 soule, holy spirite, & his deite to be in a man, that  
 is subiect to synne, and a lyn of the dyuel. They  
 be wonderfull iuglers and coniurers, that with  
 certayne woordes can make God and the dyuell  
 to dwel togither in one man, and make him both  
 the temple of God, and the temple of the diuel.  
 It appeareth that they be so blynd, that they can  
 not see the lyght from daraknesse: Belliall frome  
 Christ, nor the table of the lord, from the table of  
 diuels. Thus is cofuted this thirde intollerable  
 errour & heresy of the Papistes, That thei whi-  
 che be the lynnes of the dyuell, do eate the be-  
 ry body of Christ, and drinke his bludde, many-  
 festly & directly contrary to the words of Christ  
 him self, who saith: Who so euer eateth my fleshe  
 » and drinketh my bludde, hath euerlastyng lyfe.

Chap. 6.

The an-  
 swere to  
 Papistes.  
 1. Cor. 11.

But least they shulde seeme to haue nothyng  
 to say for them selues, they alledge S. Paule in  
 the eleuenth to the Corinth, where he saith: Hee  
 that eateth and drinketh vnworthily, eateth and  
 drinketh his owne damnation, not discernyng  
 the Lordes body.

But

But **S. Paule** in that place speaketh of the eatyng of the bread and drynkyng of the wyne, and not of the corporall eatyng of **Chrys**ts fleſhe & blud, as it is manifest to euery man that wyll read the text. For these be the words of **S. Paul**:  
 Let a mā examine himself, and so eate of the bread and drinke of the cup, for he that eateth and drynketh vnworthely, eateth and drynketh his owne damnation, not discernyng the **Lordes** body.

In these wordes **S. Paules** mynde is, that for asinuche as the breade and wyne in the **Lordes** supper, doo represent vnto vs the very body and bloud of our sauiour **Chriſt**, by his own institution and ordinance, therfore although he sit in heuen at his fathers right hand, yet shuld we come to this mysticall bread & wine with faith, reuerence, puritee and feare, as we wold do, if we should come to see and receaue **Chriſt** hym selfe sensibly present. For vnto the faithfull **Chriſt** is at his owne holy table present, with his mighty spirite and grace, and is of them moze fruitfully receaued, than if corporally they shulde receaue hym bodely present. And therfore they that shal worthely come to this gods boorde, muste after due trial of them selues, conside first, who ordained this table, also what meate and drynke they shall haue that com therto, and how they ought to behaue them selues therat. He that prepared the table is **Chriſte** himselfe. The meat & drynke wherwith he feedeth them that come thereto as they ought to do, is his owne body, fleſh & blud.

**Bb. ii.**

**They**



## OF THE EATYNG

They that come therto, must occupie their myndes in considerynge howe his body was broken for them, and his blud shed for their redemption, and so ought they to approche to this heauenly table with all humblenes of hearte, and godlynes of mynd, as to the table wherin Chyiste hym selfe is geuen. And they that come otherwise to this holy table, they come vnworthily, & doo not eate & drynke Chyistes fleshe and bloud, but eate and drinke their owne damnacion: bicause they doo not duely consider Chyistes very fleshe and blud, which be offred there spiritually to be eate and drunken, but dispising Chyistes moste holy supper, doo come therto as it were to other meates and drynkes, without regarde of the Lords body, which is the spiritual meate of that table.

**Chap. 7.** But here may not be passed ouer the answer vnto certain places of auncient authoys, which at the first shewe, seeme to make for the Papists purpose, that euyl men do eate and drinke the very fleshe and bludde of Chyiste. But if those places be truely and thzoughely wated, it shall appere, that not one of theym maketh for their errour, that euil men do eat Chyistes very body.

**Augustinus** The first place is of S. Augustin contra Cres-  
*contra Cres-* conium grammaticum, wher he saith, that althogh  
*coniu. lib. 1.* Chyist hym selfe say, He that eateth not my fleshe  
*cap. 25.* and drinketh not my bludde, shall not haue lyfe  
 in hym. yet doth not his apostels teache that the same  
 is pernicious to theim whiche vse it not well: for hee  
 saith: Who soeuer eateth the bread and drinketh the

- the cuppe of the Lord vnworthely, halbe gylty
- of the body and bloude of the Lord.

In whiche wordes S. Augustine seemeth to conclude, that as well the euil as the good do eat the body and bloud of Christ, although the euil haue no benefite but hurte therby.

But consider the place of S. Augustine diligently, and then it shall evidently appeare, that he mente not of the eatyng of Christes body, but of the sacrament thereof. For the intent of saint Augustine there, is to proue that good thinges auaille not to such persones as do euil vse them: and that manye thinges whiche of them selues be good, and be good to some, yet to other some they bee not good. As that lyghte is good for whole eyes, and hurteth soze eyes: that meate whiche is good for some, is euil for other some: One medecine healeth some, and maketh other sycke. One harness doth arme one, and combzeth another: one coate is meete for one, & to straight for an other. And after other examples, at the last S. Augustine sheweth the same to bee true in the sacramentes, both of baptisme and of the Lordes body whiche he saith doo profite onely them, that receiue the same worthely.

And the wordes of saint Paule, which saint Augustine citeth, do sprake of the sacramentall breade and cup, and not of the body and bloud. And yet saint Augustine calleth the bread and the cuppe, the fleshe and blood, not that they be so in deed, but that they signifie, As hee sayeth



in an other place contra Maximum.

*Contra Maxi  
minu lib. 3.  
cap. 22,* In sacrametes (sayth he) is to be considered,  
not what they be, but what they shewe. Forth et  
be signes of other thinges, be yuge one thinge,  
and signifyng another.

Therfore as in baptisme, those that come fap-  
nedly and those that come unfapnedly, both bee  
washed with the sacramental water, but both be  
not washed with the holy ghoſte, & clothed wyth  
Chriſte: ſo in the Lordes ſupper bothe eate and  
drynke the sacramental bread & wyne, but bothe  
eate not Chriſt hym ſelfe, and bee fedde with his  
fleſh and bloud, but thoſe only whiche worthe-  
ly receiue the ſacrament.

*De bap. con  
tra Donatiſ.  
lib. 5. cap. 8.* And thys anſwere wyl ſerue to another place  
of ſaynte Auguſtine againſt the Donatiſtes,  
where hee ſayth, that Iudas receyued the body and  
bloud of the Lorde. For as S. Auguſtine in that  
place ſpeaketh of the ſacrament of Baptiſme, ſo  
doth he ſpeake of the ſacrament of the body and  
bloud, whiche neuertheleſſe he calleth the body  
and bloud, bycauſe they ſignifye and repreſente  
vnto vs the very body, fleſh and bloud.

*Chap. 8.* And (as befoze is at length declared) a figure  
hath the name of the thinge that is ſignified  
figures be thereby. As a mannes ymage is called a man, a  
called by i Lyons image, a Lyon: a byrdes image, a byrde:  
names of and an ymage of a tree and herbe, is called a tree  
the thyngs or herbe. So were we wont to ſay. Our ladye of  
which theſe Wallyngham: Our ladye of Ipſwicke: Our  
ſignifie ladye of Grace: Our ladye of pytpe: ſainct Peter  
of

of Myllan: Saint John of Ampas, and suchelike, not meanyng the thynges them selues, but calling their ymages by the name of the thynges by them represented. And lykewise we were wont to say, Great saint Christopher of Norke or Lyncolne: Our lady smyleth, or rocketh her chyld: Let vs go in pylgrymage to saint Peter at Rome, and saint James in Compostella. And a thousande lyke speeches, whiche were not vnderstand of the very thynges, but only of the ymages of them.

So dothe saint John Chrysostome saye, that we see Christe with oure eyes, touche hym, feelehym, and grope hym with our handes, fixe ourteeth in his flethe, taste it, breake it, eate it, and digest it, make redde our tongues and dye them with his bloudde, and swalowe it, and drynke it.

And in a Catechisme by me translated & set furth, I vied like maner of speeche, sayng, that with our bodily mouthes we receyue the body & bloud of Christ. Which my sayng diuers ignorant persones (not vied to reade olde auncient authoꝝ, nor acquainted with their phrase and maner of speeche) dyd carpe and reprehende, for lacke of good vnderstandyng.

For this speeche, and other befoze reherled of Chrysostome, & all other lyke, be not vnderstand of the very flethe and bloud of our sauloꝝ Christ (whiche in very deede wee neyther feeles nor see) but that whiche wee do to the breade and wyne, by a figuratiue speeche, is spoken to bee done to  
the



the flesh & bloud, because they be the very signes, figures and tokens instituted of Christ, to represent vnto vs, his very flesh and bloudde.

And yet as with our corporall eyes, corporall handes and mouthes we do corporally see, feele, taste and eate the breade, and drynke the wyne (beeing the signe and sacramentes of Christes body) euen so with our spirituall eyes, handes, and mouthes, we doo spiritually see, feele, tast, & eate his very flesh and drinke his very bloude.

*Eusebius  
Emisenus  
in sermo de  
Eucharistia*

As Eusebius Emisenus sayth: When thou comest to the reuerend altare to be fylled with spiritual meates, with thy faith looke vpon the body & bloud of him that is thy god, honoz hym, touche hym with thy mynde, take hym with the had of thy heart, & drynk hym with the draught of thyne inward man. And these spirituall thinges requyre no corporall presence of Christ hym selfe, who sytteth continually in heauen at the right hande of his father.

And as this is mooste true, so is it full and sufficient to aunswere all thynges that the Baptistes can byng in this matter, that hath any apparence for their partie.

*Chap. 9.  
The adoration in the  
sacrament.*

Nowe it is requisite, to speake some thyng of the maner and foyme of worshipping of Christ, by them that receiue this sacrament, lest that in the steede of Christ hym selfe, be worshipped the sacrament. For as his humanitee, toynded to his diuinitee, and exalted to the ryght hande of his father, is to bee worshipped of all creatures, in heauen

heauen, yearth, and vnder the yearth: euen so if  
in the Reade thereof, we worlhypp the signes and  
sacramentes, we committe as great ydolatry as  
euer was, or shall be to the worldes ende.

And yet haue the very Antichristes (the subti-  
lest enemies that Christe hath) by their fyne in-  
uencions and crafty Scholasticall diuinitie, delu-  
ded many symple soules, and brought them to  
this horrible Idolatry, to worlhypp thynges vi-  
sible, and made with their owne handes, persua-  
dyng them, that creatures were they: creatour,  
they: God and they: maker.

The sym-  
ple people  
be deceiued

For els what made the people to runne frome  
they: seates to the aultar, & from aultar to aultar,  
and fro sakerpung (as they called it) to sakerpung:  
peeping, tootping, and galyng at that thyng  
whiche the priest helde vp in his handes, if they  
thought not to honout that thyng, whiche they  
saw: What moued the priestes to lyft vp the sa-  
crament so hye ouer they: heades: or the people,  
to crie to the priest, Holde vp, holde vp: and one  
man to say to an other, Stoupe downe before, or  
to say: This day haue I seene my maker. And,  
I can not be quiete, except I see my maker ones  
a day: What was the cause of all these, and that  
as well the priest as the people so deuoutely dyd  
knocke and kneele at euery syghte of the sacra-  
ment: but that they worlhypped that vnsyble  
thyng, whiche they sawe with they: eyes, and  
tooke it for very God: For yf they worlhypped  
in spirite onely Christe, sytting in heauen with

Cc.i.

his



his father, what needed they to remoue oute of  
theyr seates to toote and gaase: as the apostles  
dydde after Christe, whan he was gone vp into  
heauen: If they worshypped nothyng that they  
sawe, why dyd they ryse vp to see Doubtles ma-  
ny of the simple people worshypped that thyng,  
whiche they sawe with theyr eyes.

And although the subtyl Papistes doo colour  
and cloke the matter neuer so finely, sayeng that  
they worshyp not the sacramentes, whiche they  
see with theyr eyes, but that thyng, whiche they  
beleue with their faith to be really and corporal-  
ly in the sacraments, yet why doo they than run  
fro place to place, to gaze at the thynges whiche  
they see, if they worship them not: giuyng ther-  
by occasion to them that be ignozant, to worship  
that whiche they see. Why dooe they not rather  
quietly syt still in their seates, and moue the peo-  
ple to doo the lyke, worshyppynge God in harte  
and in spicite, than to gadde about frome place  
to place, to see that thyng, whiche they confesse  
them selues, is not to be worshypped.

And yet to eschewe one inconuenience (that is  
to say, the worshyppynge of the sacrament) they  
fall into an other as euyl, and worshyp nothyng  
there at all. For they worship that thing (as they  
say) whiche is really and corporally, and yet inui-  
sibly present vnder the kinds of bread and wine,  
whiche (as before is expessed and proued) is vt-  
terly nothyng. And so they geue vnto the igno-  
rant occasion, to worshyp breade and wyne, and  
they

they theim selues worship nothing there at all.

But the Papistes (for their owne commoditie to keepe the people styll in Idolatrie) doo often allege a certain place of S. Augustine vpon the Psalines, where he saith, that no man doeth eat the fleshe of Christe, excepte he fyrste woorshyp it. and that we doo not offend in worshipping therof, but we shoulde offende, if we should not worshyp it. August. in psal. 98.

That is true, whiche sainte Augustine saithe in this place. For who is hee, that professeth Christe, and is spiritually fedde and nourished with his fleshe and bloude, but he wyl honoure and worship hym, sytting at the right hande of his father, and tendre vnto him from the bottom of his hert, all laude, prayse, and thanks, for his mercyfull redemption.

AND as this is mooste trewe, whiche sainte Augustine sayeth, so is that mooste false whiche the Papistes woulde persuaade vpon saynct Augustines woordes, that the sacramentall bread and wyne, or any visyble thyng is to bee worshipped in the Sacramente. For sayncte Augustynes mynde was so farre frome any suche thoughte, that he forbyddeth vtterly to woorshyp Christes owne fleshe and bloude alone, but in consideration, and as they bee annexed and ioynd to his diuinitie. Howe muche lesse than could he thynke or allowe, that we shoulde woorshyp the sacramentall breade and wyne, or any outwarde or visyble sacrament: whiche bee shadowes, figures, and representations of Christes

Cc. ii. verp



herf fleſhe and bloudde.

And ſaynt Auguſtine was afraid, leſt in wor-  
ſhipping of Chriſtes very body, we ſhould of-  
fende, and therefore he biddeth vs, when we wor-  
ſhip Chriſte, that we ſhoulde not tarry and fixe  
our myndes vpon his fleſhe (whiche of it ſelf a-  
uayleth nothyng) but that wee ſhoulde lyfte vp  
our myndes from the fleſhe to the ſpिरितe, whiche  
geueth lyfe: and yet the Papistes be not afraid  
by crafty meanes to induce vs, to worſhip thoſe  
thynges, whiche be ſignes and ſacramentes of  
Chriſtes body.

But what wyl not the ſameleſſe Papistes al-  
ledge for theyr purpoſe, when they bee not aſha-  
med to mainteyne the adoration of the Sacra-  
ment, by theſe wordes of ſaynt Auguſtins: when  
in he ſpeaketh not one worde of the adoration of  
the ſacrament, but onely of Chriſte hym ſelfe.

And althoughe he ſaye, that Chriſte gaue his  
fleſhe to be eaten of vs, yet he ment not, that his  
fleſhe is here corporally preſente, and corporally  
eaten, but onely ſpiritually. As his wordes de-  
clare playnly, whiche folowe in the ſame place,  
where ſaynt Auguſtine as it were in the perſone  
of Chriſte, ſpeaketh theſe wordes:

- It is the ſpirit that geueth lyfe, but the fleſhe
- profiterh nothyng. The wordes whych I haue ſpo-
- ken vnto you, be ſpirit and lyfe. That whiche I haue
- ſpoken, vnderſtande you ſpiritually. You ſhall not
- eate this body, which you ſee, and drynk that blud
- whiche they ſhall ſhedde, that ſhall crucifie me.

I haue

I haue commended vnto you a sacrament, vnderstande it spiritually, and it shall geue you lyfe. And although it muste bee visibly ministred, yet it must be inuisibly vnderstande.

These wordes of saynt Augustine with the other befoze recited, do expresse his mynd plainly, that Chyste is not otherwyse to bee eaten than spiritually, (whych spiritual eatynge requyeth no corporall pcesence) and that he intended not to teache heere any adozation, eyther of the visibly sacramentes, or of any thyng that is corporally in them. For in dede there is nothyng really and corporally in the bread to be worshipped, although the Papistes saye, that Chyst is in euery consecrated bread.

But oure sauour Chyste hym selfe hath geuen vs warnynge befoze hande, that suche false christians and false teachers shoulde come, and hath bydde vs to beware of them, sayenge: If any manne telle you that Chyste is here, or Chyste is there, beleue hym not. For there shall ryse false Chyistes and false prophetes, and shal they manny signes and wonders, so that if it were possible, the verye electe shoulde bee broughte into erreure. Take heede, I haue tolde you befoze hande.

Thus oure Sauour Chyste (like a moste louyng pastour and Sauour of our soules) hath geuen vs warninge befoze hande of the perilles and daungers that were to come, and to bee wise and ware, that we shoulde not geue credite

Ec. lii.

unto



unto suche teachers, as woulde perswade us to  
woorshyp a peece of breade, to kneele to it, to  
knocke to it, to creepe to it, to folowe it in pro-  
cession, to lyfte vp our handes to it, to offer to it,  
to light candels to it, to shutte it vp in a chest or  
boxe, to doo all other honour vnto it, moze than  
we doo vnto God: hauyng alway this pretence  
or excuse for oure Idolatrie, Beholde, here is

Mat. 24 >> Chyiste. But our sauiour Chyiste calleth them  
>> false Prophetes, and saith: Take hede, I tell  
>> you beefore, Beleue them not, If they saie to  
>> you: Beholde Chyiste is abrode, or in the wil-  
>> dernesse, go not out. And if they saie, that he is  
>> kepte in close places, beleue them not.

Chap. 10

They bee  
the Papi-  
stes that  
haue decei-  
ued the  
people.

Innocentius  
tertius.

And if you wyl aske me the question, who be  
those false Prophetes and seducers of the peo-  
ple, the aunswere is soone made: The Romische  
Antichyistes and they adherentes, the authors  
of all errour, ignozance, blindenesse, superstiti-  
on, hypocrisie, and ydolatrie.

For Innocencius the thyrde (one of the most  
wycked men that euer was in the sea of Rome)  
dyd ordeyne and decree, that the hoste shoulde be  
diligently kept vnder locke and key.

Honorius  
tertius.

And Honorius the thirde, not only confirmed  
the same, but commanded also, that the p[ri]estes  
shuld diligently teache the people from tyme to  
tyme, that whan they lifted vp the breadde, cal-  
led the hoste, the people shoulde than reuerently  
bowe downe, and that likewise they shoulde doo  
whanne the p[ri]este carrieth the hoste vnto sicke  
folkes

folkes. These be the statutes and ordynances of Rome, vnder pretence of holynesse, to leade the people vnto all errour and ydolatry: not byngynge theym by breade vnto Chyste, but from Chyste vnto breade.

But all that loue and beleue Chyste hym selfe, lette theym not thinke, that Chyste is corporally in the breade, but lette theym lyfte vpp thei hartes vnto heauen, and wooshippe him, sytting there at the ryghte hande of his father. Lette theym wooshypp hym in them selues, whose temples they bee, in whome hee dwelleth and lyueth spiritually: but in no wise, let them wooshippe hym, as beyng corporally in the breade. For he is not in it, neither spiritually (as he is in manne) nor corporally, (as hee is in heauen) but onely sacramentally, as a thinge maye bee sayde to bee in the fygure, whereby it is signified.

Chap. 11.

An exhortation to the iust honorynge of Chyste in the Sacrament.

Thus is sufficiently reioined the thyrde principall errour of the Papistes, concerninge the Lordes supper, whyche is, That wicked members of the deuyl, do eate Chistes very bodie, and drynke hys bloude.

Thus endeth the fowerth Booke.



THE FIFTH BOOKE IS OF  
THE OBLATION AND SACRI-  
fice of our Saniour Christe.

Chap. 1.

The sacrifi-  
ce of the  
masse.



THE greatest blasphemye & intury that can be against Christe, & yet vniuersallye bled through the popethe kingdom, is this, that the p[ri]estes make their Masse a sacrifice propitiatory, to remit the sinnes aswell of theynselfes, as of other

both quicke and dead, to whō they list to applye the same. Thus vnder p[re]tence of holynes, the Papistical p[ri]estes, haue taken vpon them to be Christes successours, and to make suche an oblation and sacrifice, as neuer creature made but Christe alone, neither he made the same any mo tymes than ones, and that was by his death vpon the crosse.

Chap. 2.

Heb. 9.

The diffe-  
rence bee-  
tween the  
sacrifice  
of Christ  
& the p[ri]e-  
stes of the  
olde lawe.

For as sainct Paule in his Epistle to the He-  
bues witnesseth, Although the highe p[ri]estes of  
the olde lawe offered many times (at the least e-  
uery yeare ones) yet Christ offereth not him selfe  
many times, for then hee shoulde many tymes  
haue dyed. But now he offereth hym selfe but  
ones, to take awaye synne, by that offerynge of  
him selfe. And as menne must dye ones, so was  
Christe offered ones, to take awaye the synnes  
of many.

And furthermore S. Paule saith, That the  
sacrifice

› sacryfices of the old lawe, although they were  
 › contynually offered from yere to yere, yet coulde  
 › they not take away synne, nor make me perfect.  
 › For yf they could ones haue quieted mens con-  
 › sciences, by takyng away synne, they shuld haue  
 › ceased, and no moze haue ben offred. But Christ  
 › with ones offeryng, hath made perfect for euer,  
 › theym that bee sanctified: puttyng theyr synnes  
 › cleane out of Gods remembraunce. And where  
 › remysyon of synnes is, there is no moze offeryng  
 › for synne.

Heb. 10.

› And yet further he sayth, concernyng the olde  
 › testament, that it was disanulled and taken a-  
 › way, bicause of the feblenesse, and vnprofitable-  
 › nesse therof, for it brought nothyng to perfecti-  
 › on. And the priestes of that lawe were many, bi-  
 › cause they lyued not longe, and so the priesthode  
 › went from one to an other: but Christe lyueth e-  
 › uer, and hath an everlastyng priesthode, that  
 › passeth not from hym to any man elles. Where-  
 › fore he is able perfectly to saue theym that come  
 › to God by hym, for as muche as he lyueth euer  
 › to make intercession for vs. For yt was mete for  
 › vs to haue suche an hygh priest, that is holy, in-  
 › nocent, without spotte, separated from synners,  
 › and exalted vp aboue heauen: who needeth not  
 › daily to offer vp sacryfice (as Natōs priestes dyd)  
 › fyrst for his owne synnes, and than for the peo-  
 › ple. For that he dydde ones, whan he offered vp  
 › hym selfe. Here in his Epistle to the Hebryes,  
 › Ed. i. saynt

Heb. 7.



## OF THE OBLATION AND

**S** Paule hath playnly and fully described vnto vs, the difference betwene the priesthode and sacrifices of the olde Testament, and the moste high and worthy priesthode of Christ, his moste perfecte and necessary sacrifice, and the benefite that commeth to vs therby.

For Christ offered not the blud of calves, shepe and goates (as the priestes of the old lawe vsed to doo) but he offered his owne bloude vpon the Crosse. And he went not into an holy place made by mans hande (as Aaron dyd) but he ascended vp into heauen, where his eternall father dwelleth, and befoze hym he maketh continuall supplication for the synnes of the whole worlde, presenting his owne bodye, whiche was toke for vs, and his precious bloud, which of his moste gracious and liberall charitee, he shedde for vs vpon the Crosse.

And that sacrifice was of suche force, that it was no nede to renewe it euery yere, as the byshops dyd of the olde testament, (whose sacrifices were many tymes offered, and yet were of no great effect or profite, because they were synners themselves that offered them, and offered not theyr owne bloude, but the bloude of brute beastes,) but Christes sacrifice ones offered, was sufficient for euermore.

Chap. 3.

Two kinds  
of sacrifices

And that al men may the better vnderstand this sacrifice of Christ (whiche he made for the great benefite of all men) it is necessary to knowe the  
distinc.

distinction and diuersitee of sacrifices.

One kynd of sacrifice there is, which is called a Propitiatorie or mercyfull sacrifice, that is to saie, suche a sacrifice as pacifieth Gods wyathe and indignation, and obteyneth mercy and forgiveness for all our synnes, and is the ransom for our redemption from euerlastyng damnation.

And although in the old testament there were certain sacrifices called by that name, yet in vert<sup>The sacrifice</sup> dede there is but one suche sacrifice, wherby our<sup>type of</sup> synnes be pardoned, & gods mercy & fauour obtained (whiche is the deth of the son of God our Lord Iesu Christ) nor neuer was any other sacrifice propitiatory at any tyme, nor neuer shalbe.

This is the honoz and gloz of this our high priest, wherin he admitteth neither partener nor successour. For by his one oblation he satisfied his father for all mennes synnes, and reconciled mankynd vnto his grace and fauour. And who soeuer depriue hym of this honour, and goe aboute to take it to them selues, they be very Antichristes, and moste arrogant blasphemers against God, and against his sonne Iesus Christ whom he hath sent.

An other kynde of sacrifice there is, whiche doothe not reconcile vs to God, but is made of them that be reconciled by Christ, to testifie our dueties vnto god, and to shew our selues thankfull vnto hym. And therfore they be called Sacrifices of laude, praise and thanks geuyng.

Ed. ii.

The



The fyrste kynde of sacrifice Christ offered to God for vs, the seconde kynde we our selues offer to God by Christe.

And by the fyrst kynde of sacrifice Christ offered also vs vnto his father, and by the second wee offer our selues and all that we haue vnto hym and his father.

And this sacrifice generally is our whole obedience vnto God, in keepyng his lawes and commandementes. Of whyche maner of sacrifice

psal. 50. speaketh the prophete Dauid, sayeng: A sacrifice to God, is a contrite herte. And S. Peter

1. pet. 2. saith of all christen people, that they be an holy priesthode, to offer spirituall sacrifices, acceptable to God by Iesu Christe. And S. Paul saith,

heb. 13. That alwaye wee offer vnto God a sacrifice of laude and prayse by Iesus Christe.

Chap. 4. But nowe to speake somewhat moze largely of the priesthode and sacrifice of Christ, he was suche an hygh byshop, that he ones offeryng hym self, was sufficiēt by ones effusion of his bloud, to abolythe synne vnto the worldes end. He was so perfect a priest, that by one oblatiō he purged an infinite heape of synnes, leauyng an easy and a redy remedy for al synners, that his one sacrifice shulde suffice for many yeares, vnto all men that wolde not shewe theim selues vnwoorthye. And he toke vnto hym selfe, not onely their synnes that many yeres before were dead, and put theyr trust in hym, but also the synnes of those, that

A moze  
playne de-  
claration  
of the sa-  
crifice of  
Christe.

that by his commynge agayn, shuld truly be-  
 leue in his gospell. So that now we may loke  
 for none other priest nor sacrifice, to take awaye  
 our synnes, but only hym and his sacrifice. And  
 as he dying ones, was offered for all, so as mu-  
 che as pertayned to hym, hee toke all mens syn-  
 nes vnto hym selfe. So that now there remaineth  
 no mo sacrifices for synne, but extreme iu-  
 gement at the laste daie, whan he shall appere to  
 vs agayne, not as a man to be punished again,  
 and to bee made a sacrifice for our sinnes (as he Heb. 9.  
 was before) but he shall come in his glory, with-  
 out sinne, to the great ioy and comfort of them  
 which be purified and made cleane by his death  
 and continue in godly and innocent liuyng, and  
 to the great terrour and dreade of them that be  
 wicked and vngodly.

Thus the scripture teacheth, that if Christe  
 hadde made any oblation for synne more than  
 ones, he shoulde haue dyed more thanne ones:  
 for as muche as there is none oblation and sa-  
 crifice for synne, but onely his deathe. And  
 now there is no more oblation for synne, seyng  
 that by him our sinnes be remitted, and our con-  
 sciences quieted.

AND although in the olde Testament, there Chap. 5.  
 were certayne sacrifices, called Sacrifices for  
 synne, yet they wer no such sacrifices, that could The sacri-  
 take away our synnes in the sighte of God, but fice of the  
 they were ceremonies, ordeined to this entente, old lawe.

DD.iii.

that



that they shoulde bee as it were shadowes and  
fygures, to signifie beefore hande the excellent  
sacrifice of Christe that was to come, whyche  
shoulde be the very true and perfect sacrifice for  
the synnes of the whole worlde.

And for this signification they had the name  
of a sacrifice propitiatorie, and wer called sacri-  
fices for synnes, not because they in dede tooke  
away our synnes, but because they were images,  
shadowes, and figures, wherby godly men wer  
admonished of the trewe sacrifice of Christ than  
to come, whyche shoulde truly abolyse syn and  
euerlastynge death.

And that those sacrifices, whyche were made  
by the priestes in the olde lawe, coulde not be a-  
ble to purchase our pardon, and deserue the re-  
mission of our synnes, S. Paule dooth clerely  
affirme in his said epistle to the Hebrues, where  
he sayth: It is impossible that our synnes shuld  
be taken away by the bloud of oxen and goates.

Heb. 9.

Wherfore all godly men, although they dyd  
use those sacrifices ordeined of God, yet they did  
not take them as thynges of that value and e-  
stimation, that therby they shulde be able to ob-  
teyn remission of their synnes beefore God.

But they toke them partly for fygures and  
tokens ordeined of God, by the whiche he decla-  
red, that he wolde sende that seide, whiche he pro-  
mised to be the very true sacrifice for synne, and  
that he woulde receyue them that trusted in that  
promise

promyse, and remitte theyr synnes for the sacrifice after to come.

And partely they vsed them as certayne ceremonies, wherby such persones as had offended against the lawe of Moyses, and were caste out of the cōgregacion, were receiued again among the people, and declared to be absolved.

As for lyke purposes wee vse in the Church of Christe, sacramentes by him instituted. And this outward casting out from the people of God, and receiuing in agayne, was accordinge to the lawe and knowledge of manne, but the true reconciliation and forgiveness of synne before God, nother the fathers of the olde lawe had, nor we yet haue, but only by the sacrifice of Christ, made in the mount of Caluary. And the sacrifices of the olde law were pronostications and figures of the same than to come, as our sacramentes bee fygures and demonstracions of the same nowe passed.

Nowe by these foresayde thinges may euery man easely perceiue, that the offerynge of the priest in the Masse, or the appointynge of his ministraciō at his pleasure, to them that be quick or dead, can not merite and deserue, neither to himselfe, nor to theym for whom he singeth or sayeth, the remission of theire synnes: but that suche Poppe doctrine is contrary to the doctrine of the gospel, and iniurious to the sacrifice of Christe.

Chap. 6.

The masse  
is not a sacrifice pro-  
piatorie.



For if only the death of Christ be the oblation, sacrifice and price wherefore our sinnes be pardoned; then the acte or ministracion of the priest can not haue the same office. Wherefore it is an abhominable blasphemy, to giue that office or dignitee to a priest, whiche pertaineth onely to Christ: or to affirme that the Church hath need of any such sacrifice: as who shulde saye, that Christes sacrifice wer not sufficient for the remission of our synnes: or els that his sacrifice shuld hang vpon the sacrifice of a Priest.

Heb. 7.

Heb. 8.

But all suche priestes, as pretend to be Christes successours in makinge a sacrifice of him, they be his most hatnous and horrible aduersaries. For neuer no person made a sacrifice of Christ, but he him selfe only. And therefore saint Paule saith, that Christes priesthood can not passe from him to an other. For what needeth any mo sacrifices, if Christes sacrifice be perfect and sufficient? And as saint Paule sayth, that if the sacrifices and ministracion of Aaron, and other priestes of that tyme, had lacked nothyng, but had been perfect and sufficient, then shoulde not the sacrifice of Christe haue been required (for it had been but in vaine, to adde any thyng to that, whiche of it selfe was perfecte) so lykewyse yf Christes sacrifice whiche he made hym selfe be sufficient, what need we euery day to haue mo & mo sacrifices? Wherefore all Popishe priestes, that presume to make euerye daye a sacrifice of Christe

Christe, either muste they needes make Christes sacrifice bayne, vnperfecte and vnsufficiente, or els is their sacrifice in bayne, whiche is added to the sacrifice, whiche is already of it selfe sufficient and perfecte.

But it is a wondrous thynge, to see what shiftes and cautels the Popishe Antichristes devise, to colour and cloke their wycked errours. And as a chayne is so toynded together, that one lynke draweth an other after yt, so be vices and errours knytte together, that euerye one draweth his fellowe with hym. And so doothe it here in this matter.

For the Papists (to excuse them selues) do say, that they make no newe sacrifice, nor none other sacrifice than Christe made (for they bee not so blynde, but they see, that then they shoulde adde an other sacrifice to Christes sacrifice, and so make hys sacrifice vnperfecte) but they say, that they make the selfe same sacrifice for synne, that Christe hym selfe made.

And here they runne hedlodes into the lowest and moste haynous erroure that euer was ymagyned. For yf they make euerye daye the same oblation and sacrifice for synne, that Christ hym selfe made, and the oblation that he made, was his deathe, and the effusyon of his moste precious bloude vpon the crosse, for our redemption and price of our synnes: than foloweth it of necessitee, that they euerye daye slaye Christe,

Ce. i.

and

Chap. 7.

A confutation  
of the  
Papistes  
cauillation.



and shed his bloude, and so bee they worse than  
the wicked Jewes and Phariseis, whyche slew  
hym, and shedde his bloude but ones.

Chap. 8.

The trewe  
sacrifice of  
all christia  
people.

Almyghty god the father of lyght and truth,  
banyshe all suche darknes and errour out of his  
churche, with the authoꝝ and teachers therof,  
oꝛ els conuerte their hartes vnto hym, and geue  
this lyght of fayth to euery man, that he maye  
trust to haue remission of his synnes, and be de-  
lyuered from eternall death and hell, by the me-  
rite onely of the death and blud of Chyste: and  
that by his owne fatthe, euery man maye apply  
the same vnto hym self, and not take it at the ap-  
pointment of Popishe priestes, by the merite of  
their sacrifices and oblations.

¶ And

¶ And  
¶ And  
¶ And

If we be in dede (as we professe) christian me,  
we may ascribe this honour and glory to no mā,  
but to Chyste alone. Wherefore let vs geue the  
whole laude and praise here of vnto hym, let vs  
see only to hym foꝛ succour, let vs hold hym fast  
& hang vpon him, and geue our selues wholly to  
hym. And foꝛasmuch as he hath geuen him selfe  
to death foꝛ vs, to be an oblation and sacrifice to  
his father foꝛ our synnes, let vs geue our selues  
agayn vnto hym, making vnto him an oblation  
not of goates, shepe, vine and other beastes that  
haue no reason, (as was accustomed before Chys-  
tes comyng) but of a creature that hath reason,  
that is to sai, of our selues, not killyng our owne  
bodies, but mortifyng þe beastly & vnreasonable  
affect

affections, that wold gladly rule & raigne in vs.

So long as the lawe did reygne, God suffered dumbe beastes to be offered vnto hym, but nowe that we be spirituall, we must offre spirituall oblations, in the place of calues, shepe, goates and doves. We must kyll diuelysh pryde, furious angre, insatiable couetousnes, filthy lucre, stinkyng lechery, deadly hatred and malice, fory wyltnes, woluysh rauenynge and deuourynge, and al other vnreasonable lustes and desires of the fleshe. And as many as belong to Chryste, must crucifie and kyll these for Chrystes sake, as Chryste crucified hym selfe for theys sakes.

Galat. 5.

These bee the sacrifices of chrystian men, these hostes & oblations bee acceptable to Christ. And as Christ offered hym selfe for vs, so is it our duties after this sorte to offre our selues to hym againe. And so shall we not haue the name of chrystian men in vayne, but as we pretend to belong to Chryste in woorde and profession, so shall wee in dede be his in lyfe and inwarde affection. So that within & without, we shalbe altogether his, cleane from al hypocrisy or dissimulation. And if we refuse to offre our selues after this wyse vnto hym, by crucifyng our owne willes, & comyttynge vs wholly to the wyl of God, we be most vnkynnd people, superstitious hypocrytes, or rather vnreasonable beastes, worthy to bee excluded vtterly from all the benefites of Chrystes oblation.

And yf wee putte the oblation of the prieste

Chap. 9.

Ce. ii.

in the



The Poppe  
pyth masse  
is detesta-  
ble ydola-  
try, betterly  
to be ban-  
ished fro al  
christia co-  
gregations

in the stede of the oblation of Chyiste, refusynge to receaue the sacrament of his body and bloude our selues (as he ordeined) and trustyng to haue remyssion of oure synnes by the sacrifice of the priest in the Masse, and therby also to obteyne release of the paynes in Purgatorie, wee dooe not onely iniurie to Chyiste, but also commytte moste detestable Idolatrie. For these bee but false doctrines, withoute shame deuyled, and fained by wycked Poppe priests, Idolaters, Monkes, and Fryes, whych for lucre haue altered and corrupted the moste holy Supper of the Lorde, and touned it into manifest ydolatrie. Wherefore all Godly menne ought with all theyr hart to refuse and abhorre all suche blasphemye agaynste the sonne of God.

And for as muche as in suche Masses is manifeste wyckednesse and ydolatrie, (wherein the priest alone maketh oblation satisfactorie, and applieth the same for the quicke and the deade at his wylle and pleasure) all suche Poppe Masses are to bee clearly taken awaye oute of chrystiane Churches, and the trewe vse of the Lordes supper is to be restored agayne, wherein godly people assembled togyther, may receaue the sacrament euery man for himself, to declare that he remembreth, what benefitte he hath receaued by the deathe of Chyiste, and to testify, that he is a membre of Chyistes bodye, fedde with his fleshe, and drynkynge his bloude spiritually.

Christ

**CHRIST** dyd not ordayne his sacramentes Chap. 10.  
 to this vse, that one shoulde receyue them for a  
 nother, or the prieste for all the laye people, but  
 he ordayne them for this intente, that everie  
 man shoulde receyue them for hym selfe, to ratifie,  
 confirme and stablyshe his owne sayth and ever  
 lastyng saluation. Therefore as one man maye  
 not be baptysed for an other (and if he be, it availeth  
 nothyng,) so oughte not one to receyue the  
 holy Communion for an other. For yf a man be  
 drye or hungry, he is never a whyle eased, yf an o-  
 ther man drynke or eate for hym: or yf a man bee  
 all besyled, it healepeth hym nothyng, an other  
 man to bee washed for hym: So availeth it no-  
 thyng to a man, if an other man bee baptysed for  
 hym, or be refreshed for hym with the meate and  
 drynke at the Lordes table. And therefore sayde  
 » saynt Peter: Let every man bee baptysed in the Act. 2.  
 » name of Jesu Christe. And our sauoure Christe  
 » sayde to the multitude: Take, and eate. And fur-  
 » ther he sayde: Drynke you all of this. Who soe-  
 » uer therefore wyl bee spiritually regenerated in  
 Christe, he must be baptysed hym selfe. And he that  
 wyl lyue hym selfe by Christe, muste by hym selfe  
 eate Christes fleshe and drynke his bloude.

And bryefely to conclude, He that thynketh to  
 come to the kyngedome of Christe hym selfe, must  
 also come to his sacramentes hym selfe, and keepe  
 his comandementes hym selfe, and do all thynges  
 that pertain to a christian man, and to his voca-



for hym selfe, least if he referre these thynges to  
 an other man to doo them for hym, the other may  
 with as good right claime the kyngdom of hea-  
 ven for hym.

**Chap. II.**

**The differ-  
 ence bet-  
 weene the  
 p[ri]est and  
 the lay mā**

Therefore Ch[ri]ste made no suche difference be-  
 twene the p[ri]est and the lay man, that the p[ri]est  
 shoulde make oblation and sacrifice of Ch[ri]st for  
 the lay man, and eate the Lordes supper fro him  
 all alone, and distribute & apply it as him liketh.  
 Ch[ri]st made no suche difference, but the differēce  
 that is betweene the p[ri]est and the lay mā in this  
 matter, is onely in the ministracion: that the  
 p[ri]est (as a common minister of the church) doth  
 minister and distribute the Lordes supper vnto  
 other, and other receave it at his handes. But  
 the very supper it selfe, was by Ch[ri]st instituted  
 and geuen to the whole churche, not to be offered  
 and eaten of the p[ri]est for other men, but by hym  
 to be deliuered to all that would duely aske it.

As in a princes house the officers & mynisters  
 prepare the table, and yet other (aswell as they)  
 eate the meate, and drynke the drynke: so dooe  
 the p[ri]estes and mynisters prepare the Lordes  
 supper, reade the Gospell, and reherse Ch[ri]stes  
 woordes, but all the people say therto: Amen.  
 All remembre Ch[ri]stes death, all geue thanks  
 to God, all repent and offere themselues an obla-  
 tion to Ch[ri]ste, all take hym for their Lorde and  
 sauiour, and spiritually leade vpon hym, and in  
 token therof they eate the bread and drynke the  
 wine

byne in his myſticall ſupper 1881, 1391 1392  
 And this nothyng diminitheth the eſtimation  
 and dignitee of prieſthood and othe miniſters of  
 the church, but auunceth and highly comen-  
 deth thei miniſtration. For yf they are muche  
 to bee loued, honored and eſteemed, that bee the  
 kynges Chauncelours, Judges, officers, & mi-  
 niſters in temporall matters, howe muche than  
 are they to be eſteemed, that be miniſters of Chri-  
 ſtes wordes & ſacramentes, and haue to them co-  
 mitted the keyes of heauen, to let in & ſhut out,  
 by the miniſtration of his word and Goſpell.

The digni-  
 tee of prie-  
 ſtes.

Nowe forasmuche, as I write, that I haue Chap. 22.

playnly enough ſet forth the propitiatorie ſacrifice of our ſauour Jeſu Chriſt, to the comfort & ſwete to & comfort of all men, that haue any vnderſtanding of Chriſte, and haue declared alſo the heynous abhominacion and Idolatrie of the Popes & Papistes.

Maſte, (wherein the prieſtes haue taken vpon them the office of Chriſt, to make a propitiatorie ſacrifice for the ſynes of the people) and haue alſo told what maner of ſacrifice chriſtian people ought to make, it is now neceſſary to make anſwere to the ſubtyll perſuaſions and ſophiſtical captiuaſions of the Papistes, whereby they haue deceiued many a ſimple man, both learned and vnlearned. 1881, 2191 2192 2193

The place of ſanct Paule vnto the Hebrewes (whiche they doe cite for their purpoſe) maketh quite and cleane againſt them. For where ſanct

Heb. 5.

Paule



Paul saith, that every high priest is ordained  
to offer gifts and sacrifices for sinnes. he saith  
not that of the priestes of the Newe testament,  
but of the olde, which (as he saith) offered calves  
and goates. And yet they were not such priestes  
that by their offrynges and sacrifices they could  
take awaye the peoples synnes, but they were  
shadowes and figures of Christe, our everla-  
stinge priest, whiche onely by one oblation of  
hymselfe taketh awaye the synnes of the worlde.  
Wherfore the Poppe the priestes, that apply this  
text vnto themselves, do directly contrary to the  
meanynge of saint Paul, to the great injury and  
preiudice of Christe, by whom only saint Paul  
saith, that the sacrifice and oblation for the syn  
of the whole world was accomplished & fulfilled.  
And as little serueth for the Papistes purpose  
the texte of the Prophete Malachie, that every  
where shoulde be offered vnto God a pure sacri-  
fice and oblation. for the prophete in that place  
spake no word of the Masse, nor of the oblation  
propiciatorie to be made by the priestes, but hee  
spake of the oblation of all faythfull people (in  
what place so euer they bee) whiche offre vnto  
God, with pure hartes, and myndes, sacrifices  
of laude and prayse: prophesyng of the voca-  
tion of the Gentyles, that God woulde extend  
his mercy vnto them, and not be the god onely  
of the Jewes, but of all nations, frome East to  
West, that with pure faith calle vpon hym, and  
glori-

glorifie his name.

But the aduersaries of Chyiste, gather together a great heape of authoꝝ, whyche (as they say) call the Masse oꝝ holy communion a Sacrifice. But all those authoꝝ be answered vnto in this one sentence, that they called it not a sacrifice foꝝ synne, bycause that it taketh away oure synne (which was taken away only by the death of Chyiste) but bicause it was ordeined of Chyist to put vs in remembrance of the sacrifice made by him vpon the crosse. And foꝝ that cause it beareth the name of that sacrifice, as S. Augustine declareth playnly in his Epistle ad Bonifacium, *Augustinus* before rehersed in this booke fol. 64. And in his booke De fide ad Petrum diaconum, before rehersed also. And in his booke De ciuitate Dei, he saith, *De ciuitat.*  
 › That which men call a sacrifice, is a signe or representation of the true sacrifice, *lib. 10. ca. 5.*

And the Maister of the sentence (of whom all the schoole authoꝝ take their occasion to write) iudged truly in this poynt, sayng: That which is offered & consecrated of the pꝛiest, is called a sacrifice and oblation, bycause it is a memorie and representation of the trewe sacrifice and holpe oblation made in the aultar of the crosse. *Lombardus li. 4. dist. 12*

And S. John Chrysostom, after he hath said that Chyiste is our Byshop, whyche offered that sacrifice that made vs cleane, and that wee offer the same nowe, least any man might be deceaued by his maner of speakyng, he openeth his mea-

ff. i.

nyng

Chap. 13.  
An answer  
to the au-  
thoꝝ.

*Augustinus*  
ad Bonifac.

*De ciuitat.*  
*lib. 10. ca. 5.*

*Lombardus*  
li. 4. dist. 12

*Chrysost. ad*  
*Heb. ho. 17.*



## OF THE OBLATION AND

> nyng more plainly, sayng: That whiche we do,  
 > is doon for a remembrance of that whiche was done  
 > by Christe. For Christe saith: Do this in remem-  
 > brance of me. Also Chrysostom declaring at length,  
 > that the priestes of the old lawe offered ever new  
 > sacrifices, and changed them from time to tyme,  
 > and that christian peple do not so, but offre ever  
 > one sacrifice of Christ: yet by and by (lest som mē  
 > might be offēded with this speche) he maketh as  
 > it were a correction of his wordes, sayng: But  
 > rather we make a remembrance of Christes sacrifice.  
 As though he shuld say: Although in a certayne  
 kynd of speche we may say, & every day we make  
 a sacrifice of Christe, yet in very dede, to speake  
 properly, we make no sacrifice of hym, but only a  
 cōmemoration & remembrance of that sacrifice,  
 whiche he alone made, & neuer none but he. For  
 Christ neuer gaue this honoz to any creature, &  
 he shulde make a sacrifice of hym, nor did not or-  
 dain the sacramēt of his holy supper, to the intēt  
 & either the people shuld sacrifice Christ again,  
 or that & priestes shuld make a sacrifice of him for  
 the people: but his holy supper was ordeined for  
 this purpose, that every man, eatyng & drynking  
 therof, shuld remembre that Christ died for him,  
 and so shuld exercise his faith, and comfort him-  
 selfe by the remembrance of Christes benefites,  
 and so geue vnto Christe moste hartly thanks,  
 and geue hym selfe also clerely vnto hym.

Wherefore & ordināce of Christ ought to be fo-  
 lowed.

lowed, the priest to minister the sacrament to the people, and they to use it to their consolation. And in this eating, drinking and blessing of the Lordes supper, we make not of Christ a new sacrifice propitiatorie for remission of synne.

But the humble confession of all penitent hart Chap. 14  
 tes, their knowledgyng of Christes benefites, their thanksgyving for the same, their faith and consolation in Christe, their humble submission and obedience to Goddes wyll and commande-  
 mentes, is a sacrifice of laude & prayse, accepted and allowed of God no lesse, than the sacrifice of the priest. For almyghty god without respect of person, accepteth the oblation and sacrifice of priest & lay person, of kyng & subiect, of mayster and seruaunt, of man and woman, of yong and olde, yea of Englishe, French, Scot, Greke, Latine, Jew, and Gentile, of euery man according to his faithfull & obedient hart vnto him, and that through þe sacrifice propitiatorie of Iesu Christ.

The laye  
 personnes  
 make a sa-  
 crifice as  
 wel as the  
 priest.

And as for the sayng or singyng of the masse Chap. 15.  
 by þe priest, as it was in time passed used, it is nei-  
 ther a sacrifice propitiatorie, nor yet a sacrifice  
 of laude and prayse, nor in any wyse allowed be-  
 fore God, but abhominable and detestable, and  
 therof may wel be verified the sayng of Christ:  
 » That thyng whiche seemeth an hygh thyng be-  
 » fore men, is an abomination before God.

The papis-  
 tical masse  
 is neyther  
 a sacrifice  
 propitiato-  
 rie, nor of  
 thanks ge-  
 uing.

Luc. 16.

They therfore whiche gather of the doctours,  
 that the Masse is a sacrifice for remission of syn,

It. ii.

and



## OF THE OBLATION AND

and that it is applied by the prieste to theim, for whom he saith or singeth: they whiche so gather of the doctours, do to them most greuous iniury and wronge, moste falsely belyng theim.

Chap. 16.

There was  
no papist  
call Masse  
in the  
primitive  
churche.

For these monstrous thynge were neuer sene nor knowen of the olde and primitive churche, nor there was not than in one Churchemany Masses every daye, but vppon certayne dayes there was a comon table of the Lordes supper, where a numbre of people did together receiue the body and bloud of the lord: but ther wer than no daily priuate Masses, where euery priest receaued alone, like as vntyll this daye there is none in the Greeke churches but one common Masse in a day. Nor the holy fathers of the old church would not haue suffered such vngodly and wicked abuses of the Lordes supper.

But these priuate Masses sprange vppe of late yeares, partely thozoughe the ignorance and Superstition of vblearned Monkes and Fryers, (whych knew not what a sacrifice was, but made of the Masse a Sacrifice propitiatorie, to remytte bothe synne, and the payne dewe for the same) but chrefely they sprange of lucre and gayne, whan priestes founde the meanes to sell Masses to the people, whych caused Masses so muche to encrease, that euery daye was sayde an infinite numbre, and that no priest woulde receaue the communion at an other priestes hand, but euery one would receaue it alone:  
neither

neither regarding the godly decree of the moste famous & holy counsaill of Nice (which appoin-  
teth in what order priestes should bee placed a-  
boue Deacons at the Communion,) no; yet the  
Canons of the Apostels, whiche commaunde,  
that when any Communion is ministred, all the  
priestes together should receiue the same, or els  
bee excommunicate. So muche the olde fathers  
misliked, that any prieste should receiue the sa-  
crament alone.

Consilium

Nicenum

cap. 14.

Canones A.

postolorum

cap. 8.

Therefore when the olde fathers called the  
Masse or supper of the Lorde, a Sacrifice, they  
ment that it was a sacrifice of laudes & thanks-  
geuing (and so as well the people as the priest do  
sacrifice) or els that it was a remembraunce of  
the very trewe sacrifice propitiatory of Christe:  
but they ment in no wise that it is a very true  
sacrifice for sinne, and applicable by the priest to  
the quicke and dead.

For the priest may wel minister Christes wo-  
des and sacramentes, to all men both good and  
bad, but hee can applye the benefite of Christes  
passion to no man (beyng of age and discretion)  
but only to suche as by their owne faith doo ap-  
plye the same vnto them selues. So that euerye  
ma of age and discretion, taketh to him selfe the  
benefites of Christes passion, or refuseth them,  
himself, by his own fayth, quicke or deade. That  
is to say, by his true and liuely faith (that wo-  
keth by charitee) he receiueth them, or els by his

ff. iiii.

vngodlynes



bugodlynes or fapned faith reiected them.

And this doctrine of the scripture clerely con-  
demneth the wicked inuencions of the Papistes  
in these latter days, which haue deuysed a Pur-  
gatory to torment soules after this lyfe, & obla-  
tions of Masses sayd by the preestes, to delyuer  
them from the sayd tormentes, and a great num-  
ber of other comoditees do they promyse to the  
simple ignorant people by theyr Masses.

Chap. 17

The cau-  
ses & mea-  
nes howe  
papistical  
masses en-  
tered in to  
the church

Nowe the nature of man beyng euer prone to  
Idolatry fro the begynnyng of the worlde, and  
the Papistes beyng ready by al meanes and po-  
licy to defend and extoll the Masse for their esti-  
mation and profite, and the people beyng super-  
stitiously enamored and doted vpon the Masse,  
(bycause they take it for a presēt remedy against  
all maner of euyls,) and part of the princes, be-  
yng blinded by Papistical doctrine, part louing  
quietnesse, and lothe to offende their clergy and  
subiectes, and all beyng captiue and subiecte to  
the Antichrist of Rome, the state of the worlde re-  
maynyng in this case, it is no wonder that abu-  
ses grewe and encreased in the churche, that su-  
perstition with ydolatrye were taken for godly-  
nes & true relygion, and that many thyngs were  
brought in without the authorytee of Chryste.

The abu-  
ses of the  
papistical  
Masses.

As Purgatory, the oblation and sacrificyng  
of Chyist by the priest alone, the application and  
appointyng of the same to such persones as the  
priest would syng or say Masse for, and to suche  
abu-

abuses as they could deuise, to deliuer some fro Purgatory, and some from hel, (if they were not there finally by God determinined to abide, as they termed the matter) to make raine or fayre wether, to put awaye the plague and other sykenesses both from man and beast, to halowe and p̄serue them that wēt to Jerusalem, to Rome, to saincte James in Compostella, and to other places in pilgrimage, for a p̄seruatiue against tempest and thunder, against perils and dangers of the sea, for a remedye against moŕren of cattell, against pensiuenes of the hearte, and against all maner affliction and tribulations.

And finally, they extol their Masses farre aboue Chřistes passion: promisyng manny thynges thereby, whiche were neuer promised vs by Chřistes passion, As that if a man heare Masse, he shall lacke no bodily sustenance that day, nor nothyng necessarye for him, nor shall be letted in his iourney, he shall not lose his sight that day, nor dye no sodaine death, he shall not waxe olde in that tyme that he heareth Masse, nor no wicked spirites shall haue power of him, be he neuer so wicked a man, so long as he loketh vpon the sacrament. All these foolish and diuelishe superstitions, the Papistes of their owne ydle bzaine haue deuised of late yeares, which deuises were neuer knowen in the olde church.

And yet they crye out against them that p̄fesse the gospell, & say that they dissent from the church.

Chap. 11.



Whiche  
church is  
to be folo  
wed.

church, and would haue them to folowe the ex-  
ample of their churche. And so wold they glad-  
ly do, if the Papistes would folow the first chur-  
che of the Apostles, whiche was moſte pure and  
incorrupte, but the Papistes haue clerely vari-  
ed from the blage and examples of that church,  
and haue inuented newe deuises of their owne  
braynes, and wpll in no wyſe conſent to folowe  
the prymitiue church, and yet they woulde haue  
other to folowe their church, vtterly batiſyng &  
diſſentynge from the fyrſte moſte godly church.

But thakes be to the eternal God, the maner  
of the holy Communion (whiche is nowe ſette  
furth within this Realme) is agreeable with the  
inſtitution of Chriſt, with ſainct Paule and the  
olde prymitiue and Apoſtolike church, with the  
right ſayth of the ſacrifice of Chriſte, vpon the  
Croſſe for oure redemption, and with the trewe  
doctrine of our ſaluation, iuſtification, and re-  
miſſion of all our ſynnes by that onely ſacrifice.

A mozt in-  
ſtruction  
to the holy  
communion

Nowe reſteth nothyng, but that all faithfull  
ſubiectes wpll gladly receyue and embrace the  
ſaine, beyng ſoꝝ for their former ignorance, and  
euery man, repentynge him ſelf of his offences a-  
gainſt God, and amendynge the ſame, may yelde  
hym ſelfe wholly to God, to ſerue and obay hym  
all the daies of his lyfe, and often to come to the  
holy ſupper, which our Lord and ſauioꝝ Chriſte  
hath prepared: And as he ther. corporally eateth  
the very bꝛeade and dꝛynketh the very wyne, ſo  
ſpiri.

spiritually he maye feede of the verpe fleshe and  
bloud of Jesu Chziste his sautour and redemer,  
remembryng his death, thanking hym for hys  
benefites, and lokyng for none other sacrifice at  
no pziests hands for remission of his synnes, but  
onely trustyng to his sacrifice, whyche beyng  
both the highe pziest and also the lambe of God  
(pzeared from the beginning to take away the  
synnes of the worlde) offered bp hym selfe ones  
for euer, in a sacrifice of sweet smell vnto hys fa-  
ther, and by the same payd the raunsome for the  
synnes of the whole worlde. Who is befoze vs  
entred into heauen, and sitteth at the right had  
of his father, as a patron, mediatour and in-  
tercessour for vs. And there hath pzeared  
places for all them that be liuely mem-  
bres of his body, to raigue with him  
for euer, in the glozy of hys fa-  
ther, to whome with hym,  
and the holy ghozte, bee  
glozy, honoꝝ and  
pziase for euer  
and euer.  
A M E N.

F I N I S.

Gg.i.



[illegible]

112 of the 1991-1992 season

100-100000

10-10-68

*[Faint handwritten text at the bottom of the page]*

ATM 10101, 91012

2787101 911549

7733 613

# A TABLE OF THE CHIEF AND PRINCIPAL MATTERS CON- teyned in this Booke.

## *The contentes of the first boke.*

<b>T</b> he abuse of the Lordes supper	fol. 1.
The eatyng of the bodye of Christe	fol. eodem.
The eatyng of the sacrament of his body	fol. 2.
Christ calleth the materiall bread his body	fol. 4.
Evill men do eat & sacramēt, but not the body of Christ. fo. 5	fol. 5.
Thynge sufficient for a christen mans saythe, concerning this sacrament	Eodem
The sacrament which was ordeined to make loue & concord is tourned into the occasion of variance and discord	fo. 6.
The spirituall hunger and thirynesse of the soule	fol. eod.
The spirituall foode of the soule	fol. 8.
Christ farre excelleth all corporall foode	fol. 9.
The sacramētes were ordeyned to confirme our sayth. eodē	
Wherefore this sacramente was ordeyned in breadde and wyne	folio. 11.
The vnitee of Christes mysticall bodye.	Eodem.
This sacrament moueth all men to loue & frendship. fo. 12.	fo. 12.
The doctrine of transubstantiation doth cleane subuert our sayth in Christe.	Eodem
The spirituall eatyng is with the hert, not with the teeth.	fol. 13.
Four principall errors of the Papistes	fol 14.
The fyrst is of transubstantiation	fol. eodem
The seconde is of the ptesence of Christe in this sacramente	fol. 15.
The thyrde is, that euill men eate and drynke the very body and bloud of Christe	fol. 17.
The fourth is of the dayly sacrifice of Christe	fol. eod.

## *The contentes of the second boke.*

The confutation of the error of Trāsubstantiation	fol. 17.
The Papisticall doctrine is contrary to Gods worde. Eodē.	
The Papisticall doctrine is agaynst reason	fol. 20.
Ag ii	The



## THE TABLE.

The Papistlicall doctrine is also agaynst our senses	fo. 21.
The Papistlicall doctrine is contrary to the sayth of the old authoris of Christes church	fol. 23.
Transubstantiation came from Rome	fol. 29.
The fyrste reason of the Papistes to proue theyr Transub- stantiation, with the answer thereto	fol. 31.
The seconde argumente for Transubstantiation, with the answer,	folio. 33.
The thyrde argument, with the answer,	fol. 34.
Authours wrested of the Papistes for theyr Transubstan- tiation	fol. 34.
Negatives by comparyson	fol. 36.
Absurdities that folowe of Transubstantiation	foli. + 3.

## *The contentes of the thirde boke*

The presence of Christe in the sacrament	fol 45.
Christe corporally is ascended into heauen	fol. eod.
The difference betwene the trewe and the Papistlicall doc- trine concernyng the presence of Christes body	fol. 46.
The profe wherof by our professiō in our cōmon crede.	fo. 48.
An other profe by the holy scripture	fo. 49.
Also an other profe by auncient authours,	fol. eodem
One body can not be in dyuers places at one tyme	fol. 52.
An answer to the Papistes, alledgyng for them these woꝝ- des, This is my body	fol. 56.
The argumente of the Papistes	fol. eodem
The interpretation of these wordes, This is my body.	fol. 60.
Christ called bread his body, & wine his blood	fol. 57.
Bread is my body, wyne is my bloudde, bee figuratiue spee- ches	fol. 59.
To eate Christes fleshe and drynke his blood, be figuratiue speeches	folio eodem
This is my body : This is my bloudde. bee figuratiue spee- ches	fol. 62.
The breade representeth Christes bodye, and the wyne his bloudde	folio eodem
Sygnes and fygures haue the names of the thynges, whi- che they signifye	fol. 64.
	True

## THE TABLE.

Five principall thynges to be noted in Theodoritus.	fol. 70.
Figurative speeches bee not straunge.	fol. 71.
Christe hym selfe vled figurative speeches.	folio eodem.
The Pascall lambe	fol. 72.
The Lordes supper	folio eodem.
What figurative speeches were vled at Christes laste supper.	fol. 73.
Aunswere to the authorites and argumentes of the Pappistes	fol. 74.
One breefe aunswere to all.	fol. eodem.
The aunsweres to all the doctours,	folia 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87.

### *The contentes of the fourth booke.*

Whether euill men do eate and drynke Christe	fol. 90.
The godly onely eate Christ	Eodem.
What is the eating of Christes fleshe, and drynkyng of his blood.	fol. 91.
Christ is not eaten with teethe, but with sayth	Eodem.
The good onely eate Christe	fol. 92.
The aunswere to the Pappistes, that doo asserme that the euill vdo eate Christes body &c.	fol. 97.
The aunswere to the Pappistes authors, whyche at the fyrste shewe, seeme to make for theym	fol. 98.
Figures be called by the names of the thynges whiche they sygnifie.	fol. 99.
The adoration in the sacrament	folio. 101.
The simple people be deceyued	Eodem.
They be the Papiſtes that haue deceiued the people	fol. 103.
An exhortation to the true honoring of Christ in the sacrament.	fol. 104.

### *The contentes of the fift booke.*

The sacrifice of the masse	fol. 104.
The difference betweene the sacrifice of Christe, and of the priestes of the oldelawe	folio eodem.
Two kyndes of sacrifices	fol. 106.



# THE TABLE.

The sacrifice of Christ	folio eodem.
A more playne declaration of the sacrifice of Christ	to. eod.
The sacrifices of the old lawe	folio. 107.
The masse is not a sacrifice propitiatorie.	fol. 108.
A confutation of the Papistes cauillation	fol. 109.
The true sacrifice of all christen people	Eodem
The Popish Masse is detestable Idolatry, bitterly to be banished from all christen congregations	fol. 110.
Every man ought to receyue the sacramente hym selfe, and not one for an other	fol. 111.
The difference betwene the priestes & the lay man	Eodem
The aunswere to the Papistes concerning the sacrifice propitiatorie	fol. 112.
An aunswere to the authours	fol. eodem.
The laye personnes make a sacrifice as well as the priest.	fol. 114.
The Papisticall Masse is neyther a sacrifice propitiatorie, nor of thanks geuyng	Eodem
There was no Papisticall Masses in the Prymatie church	Eodem
The causes and meanes howe Papisticall Masses entered into the Church	fol. 115.
The abuses of the Papisticall Masses.	fol. eodem
What Church is to bee folowed	fol. 116.
A shorte instruction to the holy Communyon.	fol. eod.

Here endeth the Table.



Imprynted at London in Paules  
Churchyard, at the signe of the Bra-  
sen serpent, by Reynold Wolfe.

*Cum priuilegio ad imprimene-  
dum solum.*

ANNO DOMINI. M. D. L.